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SANCTITY IN THE FIFTEENTH CENTURY

SO much has been written of the corruption of the Church in the century before the Reformation, a corruption which paved the way for the revolt of Luther and his followers, that it is useful to recall the other side of the picture. That there was corruption is undoubtedly true. The moral authority of the Papacy had been weakened by the Great Schism, and by the too great absorption of the Popes in temporal affairs, which resulted in it being regarded as little more than an Italian principate. There was the terrible abuse of pluralities, and the intrusion of sons of noble families into high office in the Church. The exactions of money in all kinds of ways had become an oppressive burden. There was certainly a good deal of immorality among the clergy, although to nothing like the extent that Protestant writers have alleged. What was really worse was the complacency and carelessness, which always creep in when the Church is too prosperous and her position seems unassailable. John Leslie, the last Bishop of Ross, reviewing the causes of the fall of the Church in Scotland, attributes it most of all to the failure of the clergy to care for the proper instruction of the children, so that the people, "imbued with no sure Church doctrine, quickly ran hither [i.e. to the heretical preachers], eager to drink in these specious opinions with heart and soul".

But, while all this must be admitted, it is well to study the evidence of real spiritual life, which remained unquenched, especially as seen in the lives and activities of the prominent saints of the fifteenth century.

One of the great works of the "Reformers" was the sweeping away of all the religious houses, on the pretext that they had all become thoroughly corrupt. The untruth of this is proved by the testimony of the commissioners of Henry VIII in 1536, who acknowledged that while there was corruption in the smaller monasteries, yet in the larger houses "religion was right well kept". So the wholesale accusations of four years later, that all the monasteries were dens of vice, is worth just about as much as Hitler's indictment of the clergy of Germany four hundred years later. It seems, however, to be undeniable that many of the monks had

lapsed from the days of fervour into ease and sloth, and that there were worse vices here and there. It is interesting, therefore, first of all to notice the signs of real sanctity in the religious orders in the fifteenth century.

This is specially marked among the Franciscan and Dominican Friars. Of the Franciscans the most influential was St. Bernardine of Siena (1380-1444). His success in the reform of morals throughout Italy was phenomenal. His favourite subject in his sermons was devotion to the Holy Name of Jesus. He used, when preaching, to place a board with the sacred monogram before him, exhorting the people to penitence and the love of Jesus. Everywhere people flocked to hear him, and reformed their lives. One of his biographers says that he "cleansed all Italy from the sins of every kind in which it abounded".

Among many holy men who were influenced by St. Bernardine and continued his reforming mission was St. John Capistran (1385-1456). He was a Frenchman, although born in Italy. Having studied Law at Perugia, he was appointed Governor of the city, and did much to put down bribery and civic corruption. In 1416 he entered the Franciscan order and came under the influence of St. Bernardine. He also became a marvellous preacher, and so influential that, when he preached in a city, all business was stopped during the time of the sermons.

Other holy Franciscan preachers who followed in the footsteps of St. Bernardine were B. Albert Berdini (1385-1420), who was known as the "king of preachers"; St. James of the Marches (1391-1476), of whom it is said that for forty years he preached every day without missing one, and whose labours extended not only all over Italy, but also in Germany and many other countries; St. Bernardine of Fossa (1420-1503); B. Bernardine of Feltre (1439-94); St. Peter Regolado (1390-1456); B. Angelo Carletti (1411-95), who wrote a valuable book "for the use of confessors and of those who desire to lead good lives", of which thirty-one editions were published between 1476 and 1520. A remarkable person was St. Didacus or Diego (*d.* 1463), a lay brother who for three years was guardian of the community in Fortaventura in the Canary Islands, a very unusual position for a lay brother, but for the rest of his life was one of those hidden saints whose work is to leaven society by their prayers and simple holiness.

Two other Franciscan saints were St. James of Slavonia (*d.* 1485), a native of Dalmatia, and St. Ladislaus of Gielniow (*d.*

1505), who is one of the Patron Saints of Poland. Better known is St. Francis of Paula (1416-1507). He founded the order of Minims, who lived an austere life of great poverty, cultivating above all things the virtue of humility and seeking to live unknown and hidden from the world. His fame, however, spread abroad, and King Louis XI of France sent for him to attend him in his last illness at Plessis-les-Tours. He was unwilling to go, but was ordered to do so by the Pope. The two successors of Louis XI, Charles VIII and Louis XII, did not wish to lose him and kept him at Plessis until his death.

Three great Dominican saints flourished in the beginning of the century. The greatest of these was St. Vincent Ferrer (1350-1419). Born at Valencia in Spain, for fifty-two years he travelled all over western Europe calling men to penance and the love of God. Everywhere enormous crowds hung upon his lips, and such was the effect of his preaching that multitudes everywhere turned from lives of carelessness to penance and an eager pursuit of virtue. Many refused to lose sight of him, and a great army of penitents, drawn from every section of society, numbering sometimes as many as ten thousand, followed him from place to place in order to remain under his guidance and be led by him in ways of holiness. Two other great Dominican preachers were his contemporaries, B. Alvarez of Cordova (*d.* 1420), and the Italian B. John Dominic (1356-1420), professor, preacher, reformer, Archbishop of Ragusa and Cardinal, a prolific writer on spiritual subjects, and no mean poet, who laboured for the reform of his order, establishing convents of strict observance at Venice and Fiesole.

A little later two other members of the Order of Preachers were shining lights. There was the great Archbishop of Florence, St. Antoninus (1389-1459). He followed in the tradition of B. John Dominic, whose reform he was zealous in promoting. He was prior successively of the convents at Rome, Naples, Gaeta, Siena and Fiesole, and for thirteen years vicar of the Tuscan Congregation, which had been formed by B. John Dominic and maintained a rigorous discipline. He founded the famous convent of San Marco at Florence. Like other saints he shrank from dignities, but was compelled by Pope Eugenius IV to accept the Archbishopsric of Florence. He was a model bishop beloved by all his people, devoting himself to the good of his diocese, visiting, preaching and remedying abuses. He was also the author of several works which tended greatly to the edification of the clergy and laity.

Of his *Summa Theologica Moralis* fifteen editions were printed within fifty years. There were also books on Christian life, the *Opera a Ben Vivere*, the *Regola di Vita Cristiana*, and a Latin work on preaching, of which four editions were printed before the end of the century, showing that many of the clergy were anxious to learn to preach effectively.

Every visitor to Florence is familiar with the paintings of B. John of Fiesole, commonly known as Fra Angelico (1397-1455), and one has only to study those paintings to recognize that the artist was a saint. It was not in artistic imagination, but in contemplative prayer, that Fra Angelico saw those wonderful visions, which he transferred to the walls of San Marco. His life was a life of prayer. It was from prayer that he rose to paint, and it was in prayer that he painted. He said himself that in order to picture Christ rightly one must be Christlike. His whole endeavour was to become Christlike.

The fruitfulness of these two orders of Friars is also shown by the flourishing condition of their respective Third Orders. Among Franciscan Tertiaries there was St. Catherine of Bologna (1415-63), who later became a Poor Clare. Another was St. Angela dei Merici (1474-1520), the founder of the Ursulines. And there was St. Ludovica (1470-1533), a Roman of noble birth who, on the death of her husband, sold all her property, gave the proceeds to the poor and devoted herself to good works.

Among Dominican Tertiaries there was B. Colomba of Rieti (1467-1501), who practised severe mortification, and is said to have lived a long time almost entirely without food except that of the Holy Eucharist; her contemporaries B. Osanna of Mantua and B. Lucy of Narni, and B. Margaret of Savoy (1382-1464), who after the death of her husband, the Marquis of Montferrat, joined the Third Order and founded a convent.

The Carmelites produced B. Baptista Mantuanus (1447-1516), the son of a Spanish nobleman at the court of Mantua, who after a somewhat dissipated youth entered the Carmelite convent at Ferrara, where he lived a holy life. Later he became General of the order. He was a well-known poet, writing a great quantity of Latin verse in many forms.

In the Carthusian Order there was B. Nicholas Albergati (1357-1443). He became a Carthusian in 1394, and was made Bishop of Bologna against his will. In this office he still followed the rule of his order, and was zealous for the reform of the clergy,

both secular and regular. Martin V and his successor Eugenius IV employed him in several important missions, thrice to France and thrice to Lombardy. He attended the Council of Basle and took part in conferences with the Greeks in preparation for their reunion with the Church. He was never formally beatified, but has long been popularly venerated as Blessed. And mention must also be made of Denis the Carthusian, another holy man who was never officially beatified, but was called Blessed by St. Francis of Sales, St. Alphonsus and others. Born at Ryckel in Belgian Limburg, he entered the Carthusian monastery at Ruremonde, near Liège. His numerous writings on spiritual subjects are well known. They were greatly prized and quoted by St. Ignatius, St. Francis of Sales and others.

The Camaldoleses produced at least one outstanding saint, St. Ambrose of Camaldoli (1386–1439), who was a great theologian and scholar. He was sent by Pope Eugenius IV to the Council of Basle, where he stoutly defended the prerogatives of the Holy See. St. Peter of Pisa (1355–1453) introduced into Italy the order of Hermits of St. Jerome or Hieronymites recently founded in Spain. The order spread rapidly. Its members were conspicuous for their holy lives, and were instrumental in the reform of other orders, including the Premonstratensians and the Trinitarians.

There were saints also among the Canons Regular of St. Augustine, or Austin Canons. Of these was St. Laurence Justinian (1381–1450). Born of a noble Venetian family, he joined the Canons Regular in Alga, where he led a life of austere mortification. Later he was compelled by Pope Eugenius IV to accept the bishopric of Venice, of which he later became the first Patriarch. Besides continuing a life of prayer and penance, he devoted himself with great zeal to the good of his diocese and the salvation of souls. He left several beautiful works of mystical theology. There was also St. Peter of Arbués (1441–85), who was a Spaniard and joined the Canons Regular at Saragossa. He devoted himself to the conversion of Jews, who finally murdered him in the cathedral.

But the most influential community of Austin Canons was that founded by Florentius Radewyns at Windesheim. It was a development of that remarkable community, the Brothers of the Common Life, founded in the previous century by Gerard Groote at Deventer in Gelderland. The chief aim of the Brothers was the cultivation of the interior life. Externally they occupied themselves in copying books and teaching. Before the end of the century they

had established schools all over Germany and the Netherlands, and at Deventer itself there were over 2000 students. After the death of Groote his successor, Florentius Radewyns, sent six of the Brothers to start a monastery of Austin Canons at Windesheim. From here many other monasteries were formed, and by the end of the century the Windesheim congregation numbered eighty-six houses of canons and sixteen of nuns. They were a potent factor in developing the spiritual life of the Church. Among them were many writers who have left spiritual works of the greatest value, the most famous being the *Imitation of Christ* by Thomas à Kempis. Among the pupils of the school at Deventer was Nicholas of Cusa, the great reforming Cardinal. Most of these schools, as well as the monasteries, were swept away in the Protestant flood.

The Order of Theatines was not founded until 1524, but as its founder, St. Cajetan, was born in 1480, he may be included among the saints of the fifteenth century. Brought up by a pious mother, he was remarkable from his youth for his great love of God. Filled with zeal for the reformation of the clergy, he was moved to institute a new order of Clerks Regular, living under a strict rule, but devoting themselves to an active ministry in the world. This he did in conjunction with Peter Caraffa (afterwards Pope Paul IV). As Caraffa was at that time Bishop of Chieti (in Latin Theate), in the Abruzzi, they got the name of Theatines. The order spread rapidly throughout Italy, and was one great factor in the revival of spiritual life in the sixteenth century.

And here, although the founder has not been canonized, it is right to mention the Alexian Brothers. They originated in the fifteenth century at Mechlin in Brabant. During a plague in the city certain laymen, under the guidance of a man named Tobias, united to succour the sufferers, without taking any vows or adopting any special rule. Later they chose St. Alexius as their patron, and were formed into a regular order, which spread rapidly throughout Brabant, Flanders, Germany and other countries.

Religious orders of women also had their saints. Among the Poor Clares there were several. The best known was St. Colette (1380–1447). Born at Corbie, in Picardy, she was the daughter of the carpenter of the Benedictine abbey there. She was a woman not only of remarkable holiness but of great energy. She joined the Poor Clares, and resolved to institute a reform, which she did with great success, founding seventeen convents of the reformed Poor Clares living under a new and stricter rule and known as

Colettines. St. Catherine of Bologna (1413–63) was also a Poor Clare. She first joined a community of Franciscan Tertiaries at Ferrara, but later the community became Poor Clares, and she was made abbess. Her life was one of continual struggle against diabolic temptations, and out of her experience she wrote her wonderful "Treatise on the Seven Spiritual Weapons", which was widely circulated throughout Italy, to the great good of souls. B. Margaret of Lorraine (1463–1521), daughter of Ferri de Vaudemont, and married to the Duke d'Alencon, became a Poor Clare after his death.

Among Augustinian nuns there was St. Rita (1386–1456). Married for eighteen years to an extremely ill-tempered and cruel man, she was a model wife and mother. After her husband's death she entered the Augustinian convent at Cascia, and became a most mortified and exemplary nun. St. Veronica of Binasco (1445–1497) was also an Augustinian.

B. Eustachium (1445–69) was a Benedictine nun of Padua, who was remarkable for the wonderful patience with which she endured the terrible sufferings with which it pleased God to allow the Devil to afflict her. The best known Benedictine, however, was St. Frances of Rome (1384–1440), who was married at the age of twelve to Lorenzo de' Ponziani. During the years of her married life, besides her devotion to the poor, she exercised a real apostolate among the ladies of Rome, winning many of them from a life of careless frivolity to one of great devotion. Many of them were formed into the Oblate congregation of Tor di Specchi, which she herself joined after her husband's death, and became their superior. She was favoured with many extraordinary gifts, including that of being able to see her guardian angel. She was generally venerated in Rome from the day of her death, although not canonized until 1608.

B. Frances d'Amboise (1427–85), daughter of Louis d'Amboise and wife of Peter, second son of John V, Duke of Brittany, after her husband's death, lived a life of great holiness as a Carmelite.

B. Jane of Valois (1464–1506), daughter of King Louis XI of France, was married to Louis, Duke of Orleans. But he afterwards obtained a decree of nullity, and she then devoted herself to good works, founded the institute of nuns known as the Annunciades, and later joined them.

The nobility of all countries in the fifteenth century were notorious for their worldliness and irreligion. But that this was not

universal is shown by the number of saints who belonged to noble families. No less than twelve of the saints of religious orders mentioned above were of noble birth. And there were others who remained in the world, leading holy lives. There was B. Ferdinand of Portugal (1402-43), a younger son of King John of Portugal and Philippa, daughter of John of Gaunt. At his father's court he lived a life of great sanctity, assiduous in prayer, charitable to the poor, and doing all he could for the spiritual welfare of his dependents. In 1437 he was taken prisoner by the Moors in Africa, where he remained, most cruelly treated, until his death. Then there was B. Amadeus, Duke of Savoy (1435-72), who was beloved by his subjects, and by his activities and the holy example of his own life did much to raise the religious life of the whole state. St. Lidwina of Schiedam (1380-1433) also belonged to a noble family. Her life was one of continual and intense suffering, so patiently borne that God rewarded her with a wonderful gift of prayer, and also with visions and the power to work miracles, of which many took place at her bedside. So venerated was she by the people that immediately after her death a chapel was built over her grave, and it became a frequented place of pilgrimage. St. Casimir of Poland (1456-84) was the second son of Casimir IV, King of Poland. From his earliest years he was conspicuous for his piety and his charity to the poor. For three years, while his father was absent in Lithuania, he ruled the kingdom with great ability and justice.

But the preponderance among the canonized and beatified of men and women who were of noble birth or members of religious orders has another significance. There were others who are well known, such as St. John Cantius (1397-1473), who spent most of his life as Professor of Sacred Scripture at Krakow, and the heroic St. Joan of Arc. But those of noble birth are conspicuous and attract attention, while members of religious orders have all the influence of their orders to press for their canonization. It is therefore practically certain that for every one of those canonized or beatified there were many of equal sanctity in humbler stations who have escaped attention, and that means that we must multiply the number of known saints several times if we would estimate the number of actual saints who lived in the period.

Again, we are commonly told that in the century before the Reformation all advancement in the Church was obtained by bribery, nepotism or other corrupt influences. There is unhappily

a great deal of truth in this. But it is therefore all the more noticeable how many saints were either advanced to, or offered, positions of dignity in the Church. To begin with, among the saints or Beati of the century there were two cardinals—B. John Dominic and B. Nicholas Albergati. Other bishops were St. Laurence Justinian and St. Antoninus. Bishoprics were offered to, but refused by, St. Bernardine of Siena, St. James of the Marches and St. Bernardine of Fossa. A cardinal's hat was offered to B. Ferdinand of Portugal, who also refused it.

It is sometimes said that, although there were great saints in the fifteenth century, the religion of the mass of the people was mere formalism, without any vital personal religion. No doubt there is a certain amount of truth in the accusation. But the same might be said of any age and of any country where the Catholic religion, or any other religion, has been long established. There are always many whose conformity is largely a matter of outward observances. Saints in any age are exceptional people, but they do not spring out of a wholly barren soil. There must have been good influences around them, especially in the case of those whom we know to have been pious and virtuous from their childhood, such as St. Bernardine of Siena, B. Angelo Carletti, St. Casimir and B. Colomba of Rieti. Of some we know that their parents were good and pious people. St. Laurence Justinian owed much to his pious mother. The parents of St. Rita were so remarkable for their charity that they were called the "Peacemakers of Jesus Christ". St. Peter Regolado and St. John Cantius were both born of pious parents, and so were many others. Moreover, such a general accusation is disproved by the way in which the saints were appreciated by the people. People do not flock in their thousands to hear those who preach penance and the love of God if they are devoid of personal religion. Nor can it be said that it was the mere love of sensation that drew them, for we have plenty of evidence of the fruits of good living produced by those holy preachers—fruits that were not transitory but lasting.

A further evidence of real spiritual life is to be found in the way that spiritual writings were prized and multiplied, especially after the invention of printing in the middle of the century. The greatest demand then was for books of devotion, and more particularly for the Bible in the languages of the people. Fourteen translations of the Bible into German are known to have existed before Luther. The earliest printed Bible in German was pub-

lished at Strasburg not later than 1466. Italian translations were published in Venice in 1471, and many others in other languages. And all these were issued with the full approval of the ecclesiastical authorities. It was not until the Protestants had begun to use the Bible, and publish editions with mistranslations and heretical notes, that restrictions had to be imposed.

In less than fifty years fifty-nine editions were brought out of the *Imitation of Christ*—a book hardly likely to appeal to those whose religion was nothing but an observance of outward forms. The little books of devotion for the laity known as Primers in England, or Horae elsewhere, were extensively circulated, even when they had to be laboriously copied by hand. When printing came in there was a perfect flood of these and similar books, such as the *Gate of Heaven*, the *Path to Paradise* and the like, which were sold in all the bookshops. Over a hundred editions of the Primer were printed for the English market before the breach with Rome in 1533. So great was the demand that the English printers could not cope with it, and immense numbers had to be imported from Paris and elsewhere. And it is to be noted that there was no tinge of anything approaching to Protestantism in these books. The Mass, devotion to our Lady, prayers to the Saints, prayers for the dead, indulgences and so forth were all accepted without question.

The outstanding feature in the devotion of the fifteenth century was meditation on the life of our Lord, and especially on the Passion. The widespread devotion to the Five Wounds is well known. Two confraternities under the title of the Five Wounds were established during the century. And everyone knows how the Five Wounds figured on the banner of the Pilgrimage of Grace, as the symbol of the Old Religion, for the restoration of which the "pilgrims" were prepared to fight and die. Such devotions as these could hardly have taken so strong a hold upon the people unless there had been among them a real personal love of the Saviour who died for them.

G. J. MACGILLIVRAY.

CATHOLIC BOYS' CLUBS

DURING the war, the importance of training young people to defend their country was realized, and they were enrolled in pre-service organizations. Now, after the war, the importance of training young people to be good citizens is also realized, and they are being encouraged to join youth organizations up and down the country. Youth organizers have been appointed to control this process, to incorporate the youth of the towns in clubs and organizations and to keep these going by advice, money and other material help.

Catholics will realize that any large-scale organization of youth is bound to affect them. Just as a change in the education of children at school has affected them, so, too, a change in the control of young people after leaving school affects them. Catholic Youth Clubs are a very valuable element in Catholic parishes. If we are to train up good Catholic families in our parishes we must start with Catholics when they are still young, and see that they are given every opportunity of growing up in a Catholic atmosphere. The following remarks are based on the experience of a priest in running a Club over some years. He is convinced that the suggestions he makes are sound, and equally convinced that other methods may be equally sound. He thinks that putting down these ideas in writing may help to suggest ideas to those who wish to start a Club in their own parish.

Most Clubs start with a beating of drums and a blare of trumpets. Crowds of young people flock to the Club on the opening night and the Leader envisages larger premises and a more extensive organization. Then a crisis occurs; the boys get tired of the novelty; they find another form of amusement; they dislike one of the officials or one of the rules and they go. The Leader is dejected: he did not bargain for this; he thought a Boys' Club was simply a matter of opening a door at a certain time and letting a swarm of boys into a room, and of pushing them out after a certain time and locking the door. He did not expect disorder or disobedience or dissolution. He closes the Club. Another Club has had a short and glorious career. The Leader has made a mistake. He is dealing with boys who are naturally active and he must expect them to have plenty of animal spirits. He must expect them to be attracted by the novelty of a new Club and to get tired

of it after a short time. But he must be prepared and have his plans ready to keep the boys in the Club once he has got them there.

The first essential of a good Club is a good Leader. As a rule the Leader of the type of Club we are talking about will be a young priest appointed by the Rector. He will be young in mind as well as in body, enthusiastic, keen on starting anything he feels will be good for his boys, sympathetic with their ideals and their moods. He will be willing to work hard and to realize that a good Club means hard work, and that where the Leader slacks the Club is bound to collapse. He will know his own mind and know clearly the policy he is pursuing in his Club, the end he is aiming at and the means he is using to attain that end.

The Leader will control the policy of the Club and have the reins of government in his own hands. He will delegate as much of this control as he can to his helpers, but he will always remain the final court of appeal for the boys and he will always have the final and casting vote in all matters to do with the welfare of the Club. He will have the patience of Job. He will be able to see his boys fall away for no particular reason, his plans go awry when all pointed to success, his helpers leave him without an excuse; and he will carry on with a smile. He is doing his job for Our Lord's sake, to make these boys good Catholics and good citizens, and so long as he has some boys left he will work hard to keep their Club going. He will believe in the boundless possibilities of each boy.

Given such a Leader for a Boys' Club, the next thing is to find good helpers. A great deal is said today about Catholic Action and about Catholic laymen participating in the work of the clergy of their parish. Helping to run a Boys' Club is a most admirable form of Catholic Action. The man or woman who offers his or her services to a Club Leader can be quite sure that he or she is helping on a most deserving and apostolic work. Where the helper has some talent which would be of value to boys; such as proficiency in carpentry or football or boxing, then he can do untold good and his services should be valued highly. His interest will be further strengthened if he has a sonⁱⁿ the Club.

A good Leader and good helpers having been obtained, the next essential of a good Club is good premises. Rarely does a Club start its life with good premises specially made for it. Usually it sees the light of day in a disused room or outhouse, and after years

of great discomfort it justifies its existence and seeks expansion in better surroundings. The main requisite for a club building is a large room with plenty of air and light, and when such a room is found, whether it be an old school or hall or billiard-room, the next thing to do is to make it attractive. Decorate it; make it sparkle; hang good pictures on the walls and a crucifix at one end; put a good surface on the floor and you have the essential requirements of a good club-room.

This main room should be adaptable so that it can be used for different activities. The furniture should be easily removable, so that the room can be used for gymnastics, dancing, concerts, games, or anything. Where possible, it is good to have a small room which is quiet and where the boys can read, play quiet games, listen to the wireless, or chat. A store-room is useful for club equipment, a canteen is a necessity and a Leader's room is of value for interviewing individual boys and talking with the helpers.

Having secured good helpers and good premises, the next thing is to get good boys. There is no need to look for these. Every parish has a number of boys, and when they find there is an attractive and well-run club in their midst they will flock to it, and when they flock to it the Leader will have to make up his mind what he is going to do with them. If he gives them a room and leaves them to it, they will smash the furniture to bits. If he supervises them closely to prevent disorder, they will sit still for a short time and then leave the Club. Boys must have activity and the Leader must organize it for them.

Here a natural difficulty presents itself. Boys at school and boys at work have different interests. Schoolboys are quite content to romp and play boisterous games all day and they will flock to any place where they can expect plenty of these. Boys who have left school and are working are interested in other things. They are interested in their social life, in their religion, in their country and so on. They are also very difficult to satisfy, for they are too young to know their own minds and too old to have their minds made up for them. It is best then to divide the Club into a senior section for boys who have left school and a junior section for those who are still at school and to observe the distinction as far as it is useful in the running of the Club.

The activities of the Club will consist in the ordinary indoor games of billiards, table-tennis, draughts and so on. These will

form the staple fare of the Club, but it is essential to have other fare. The other activities will vary with the type of boy. Some boys take naturally to acting and debates, some boys prefer football and cricket, others prefer boxing, others carpentry, some like First Aid, others are keen on Scouting, and so on. The Leader will consider all these forms of activity and decide on which ones to foster according to the following rules.

He will consider the natural aptitude and environment of the boys. He will weigh up the assistance he can count on from his helpers or stewards, and this will often be the deciding consideration in choosing a hobby for the boys. If he has a steward who is a good carpenter and who can teach the boys to make things, he will have a carpentry section; if he has a steward who is a good First Aid instructor, he will have a section for First Aid; so for Scouts, football and the rest. A first-class teacher in any of these subjects is enough to guarantee a first-class section, for it is possible to rouse interest and enthusiasm in any group of boys by showing interest and enthusiasm and skill oneself. Lastly the Leader will consider the tradition of the Club, where such tradition exists, and if the Club has had success in some particular activity, such as boxing or football, he will develop that activity to the full. It is much easier to foster an activity that is going well than to start a new one.

But there is a form of activity I should like to emphasize, because I think it is admirable for Boys' Clubs and far-reaching in its effects; that is, concerts. It demands hard work and careful organization, but it gives great returns. Every collection of boys contains some who can sing, act, play the piano or some musical instrument. The Leader must try and unearth this talent by arranging informal concerts in which *all* the boys are encouraged to perform. When he has found sufficient talent, he will then present a formal concert.

Three or four sketches, some good songs, some good piano-playing, plenty of slapstick comedy, and if possible a thread of continuity running through the items to keep the concert together, will give pleasant entertainment for a Sunday evening which parents and friends will be glad to pay to enjoy. The great value to the Club of concert work is that concerts need careful preparation, and four weeks and more can be spent in rehearsing them. During that time the members of the concert party are engaged in an activity which binds them closer to the Club and makes

them realize the value of the Club in giving them an opportunity of developing themselves.

When the Leader is making his plans for keeping his boys in the Club he will make provision for a canteen, for this is essential to a good Club. Here, drinks, hot and cold, may be bought; also sandwiches, biscuits, and in happier times sweets, cakes and other attractive edibles. The canteen is important, because it is popular with the boys and is a centre for their informal talk. The prices of food should be kept within the reach of every boy's pocket so that they can all enjoy the canteen, and for this reason the canteen should not be run for any great profit. Of course it must not be run at a loss, and the Leader must see that at the end of the year the income is greater than the expenditure.

The canteen has also the great advantage that it introduces into the Club the lady helpers. Every parish has in it good Catholic mothers who have a strong personal love of Our Lord, go to the Sacraments regularly and are willing to do all in their power to further Catholic Action. When it is suggested to them that they can help by looking after the canteen and by keeping the Club tidy, they will come forward willingly with their services. Once their aid has been enlisted in this way they will be invaluable in catering for the parties, socials, concerts, tournaments, etc., which the Club will hold from time to time. They will also suggest ways and means of helping on the Club and they will be only too pleased to do anything they feel will help the boys. They are an important factor in the smooth running of the Club, and when they have a son in the Club their services will be still more fruitful.

Supposing that the Club is running smoothly, with good premises, good helpers and good boys, the Leader will have to decide on points of discipline. The discipline of a Club will not be as strict as that of a school, and yet some discipline there must be. Romping and fighting will be forbidden, and a visitor to the Club will find an orderly room in which the furniture is more or less intact and the boys more or less usefully occupied. There will be a notice board in a prominent place and on this will be two sets of notices, one of notices which remain all the year round, such as the list of officials, of members and rules, the other of notices which are up to date and record coming events or points of club life of impending importance. These latter will be changed frequently and never allowed to become out of date.

The Leader will have two helpers or stewards on duty each night. They have complete control of the Club with power to eject unruly members for that night. They are responsible to the Leader for the discipline of the Club and they should be encouraged as much as possible to foster and control the activities of the boys. In order to help on the smooth running of the Club and to give these stewards an opportunity of making suggestions, they will meet once a month and discuss Club activities, past and future, and make arrangements for coming events. The success of these meetings depends on their regularity, a full attendance and complete freedom of discussion. The Leader will take the chair and encourage all the stewards to put forward their suggestions and he will reserve to himself the final decision on any point of policy.

The Club will have a library of good modern books which boys will read. Unsuitable or out-of-date books will be cast out ruthlessly and the library replenished with good new books suitable for boys. One of the stewards will be in control of the library and a small charge will be made for the loan of the books. A fine will be exacted for books which are overdue and it is only by a careful eye on overdue books that the library will be kept intact. A list will be kept of the books borrowed, and these lists will prove useful in assessing the interest of the boys in reading.

The Leader will have to be continually thinking out new ways of attracting boys to the Club and of keeping them there. He has many rivals to contend with: the cinema, the dance-hall and the streets. The Club cinema is a useful entertainment for occasions, and silent films of educational or religious value can be hired. The seniors' social for older boys is an admirable way of bringing together the boys and girls of the parish and may lead to good Catholic marriages and prevent mixed ones. The annual camp is invaluable for giving the boys a holiday and for keeping them together as a Club unit. The boys look forward to camp months before it is to take place and look back on it long after it is over. The annual meeting is important too, for at it all the members of the Club, boys, helpers and officials, are present. The Leader will read his report of the past year and give an account of the activities, successes and failures of the Club during that time. Officials will be chosen for the coming year and the boys will be given an opportunity of voicing their opinions and suggestions for running the Club.

Finance is an item which looms large in the mind of the prospective Club Leader, and yet in a well-run parish club the problem solves itself. The boys contribute a subscription each month which will be kept purposely small so as to be within the reach of every pocket. The total will just about cover the cost of heating, but it is important that they should pay their subscription, for it is *their* contribution to the running of the Club and their badge of membership. The canteen will give a small profit, but not enough to help very much with the Club income. The Leader will have to think out other ways of getting money. He will interest the rich men of the parish in the Boys' Club and get donations from them. He will get to know the members of the parish who are butchers, bakers or grocers and he will get donations in kind from them. A gift of meat-pies or boxing-gloves is a real source of income to a Club. Money may also be raised by raffles, jumble sales, concerts, socials, dances, whist drives and so on. Besides bringing in money, these activities have the effect of interesting boys and parishioners in the Club. Where the Club is running well, people are only too willing to help it on with their money, because they know their money will be put to good use. The Leader should adopt the policy of getting whatever is necessary for the Club, cost what it may: the money will come in, in good time.

Relations with the Youth Organizer is a matter of increasing importance today. The Youth Organizer is an official whose job is to fill as many clubs as he can with as many boys as he can. He is not interested in boys individually but collectively. The Catholic Leader, on the other hand, is not interested in numbers, he is interested in boys. He is interested most in the boys' spiritual welfare. He wants the boy to lead a happy, useful life, to be a good Catholic and to save his soul. The Leader's aim is thus different from that of the Youth Organizer. The latter will be happy to have a Club with a large membership doing spectacular work; the former will be content to have a small number doing useful work and improving their characters.

The Leader will keep on good terms with the Youth Organizer and make use of his services where they will help the Club. Personally I am against receiving grants from the Youth Organization except where they are absolutely necessary. Such grants always place the Club under an obligation to the Organization, and sooner or later the pressure will be felt. I am also against accepting paid instructors from the Youth Organization. Some-

times these instructors are essential, and if so they are a necessary evil, for they have no personal interest in the boys, but they come at fixed times for fixed lessons in which they are expert. It is far better to have voluntary helpers and instructors who offer their services freely because they are interested in the boys and because they look on their work as Catholic Action. Such co-operation breeds a healthy and happy spirit in a Club.

Apart from these suggestions, the Leader will realize that boys lend themselves to endless scope for activity and enterprise. Boys are wonderful creatures, not so much for what they are as for what they can be. The Leader will know best how to bring out this latent possibility. He may like to do so by running his Club as a Scout Troop, and this would be an excellent plan if he has the necessary experience. He may like to emphasize the First Aid Section in his Club and concentrate on that method of developing the boys. Opportunities are endless, given an energetic and enterprising Leader and a normal set of boys.

But above all the Leader must realize that the backbone of his Club is its spiritual atmosphere. Boys cannot be kept together on games alone for the simple reason that they have souls. They must find in their Club a spiritual atmosphere or background, in which they will find rest and refuge from the turmoil of their school or their work. They will be influenced by the religious pictures in the Club, the statues and the crucifix; they will say their night prayers together as a Club; they will have a Sodality or Confraternity for the members who aspire to higher things.

The Sodality will consist of boys who want to be better Catholics and to be so by means of a greater devotion to Our Lady. They will meet in the Club once a week and the Leader will talk to them on some spiritual subject he thinks will help them. He will discuss Club affairs with them and give them every chance of airing their views or their grumbles. He will make it clear that these meetings are the power house of the Club's activities. The Sodalists make a monthly Communion, walk in processions, make an Annual Retreat, and in general lead zealous lives, serve on the Altar, attend Benediction and so on. By holding up the Sodality as the backbone of the Club and as the true ambition of every Club member, the Leader will guarantee that the Club has a solid spiritual basis. It will be clear from what we have said that non-Catholics have no place in our Club.

It only remains to add that a Boys' Club Leader has said

good-bye to leisure. He must have boundless energy, consummate prudence, unending patience and a consuming zeal for souls. He will find that his work and zeal have been well spent on his Boys' Club, for he will be doing work which is truly apostolic and which will reap its reward in the young men who will grow up good Catholics because they have been members of a Catholic Boys' Club.

H. S. DE CAIRES, S.J.

WHY PHILOSOPHY?

NUMQUAM SATIS LAUDARI . . ." Many of us remember the day on which we first embarked on our clerical studies. We were told that two full years were to be devoted to the study of Philosophy—"scientia omnium rerum per earum ultimas causas naturali rationis lumine comparata", the professor explained; and we felt, no doubt, that the crossing would be long and difficult. However, we were allowed to catch a glimpse of the haven—revealed theology—which, we were assured, would amply compensate us for the storm and shoals to be encountered. It is true that our later theological studies did confirm the value of this preliminary philosophical training. We were equipped with a philosophical *Wortschatz*, or better *Ideenschatz*, clearly defined and systematized, which enabled us to penetrate more fully into the *depositum fidei* and to appreciate all the splendour and harmony of God's revealed word. Philosophy had indeed proved herself to be the *ancilla Theologiae*. But it was perhaps only some time later, after at least some years of active service in the Militia of Christ, that the value of the philosophical weapon, not merely as a means of defending the citadel of Truth, but as a means of destroying the strongholds of Error, was fully appreciated. It is only when one has come to realize how much the "Modern Mind" needs philosophy that one appreciates the value, the strength, the clarity and harmony of the *philosophia perennis* of the Church.

The characteristics of the modern mind have been well summarized in a recent article by Fr. Humphrey Johnson, under the title: "Forgotten Philosophy".¹ They are: distrust of reason,

¹ *Catholic Gazette*, Oct. 1945.

fear of certitude, and readiness to sacrifice intellectual autonomy to any "expert" who claims to speak in the name of science. Father Johnson's article is timely. The progress of scientific method during the last fifty years, contrasted with the ever-increasing aberration in the spheres of abstract thought, particularly those of philosophy and ethics, has created in the minds of many of our contemporaries a deep distrust of abstract reasoning, and strengthened their reliance upon experimental methods as the sole means of ascertaining truth. Hence the modern tendency to adopt the Lockean formula: *Esse est percipi* and to deny the cognoscibility of any reality which transcends the world of sense-perception. Nor is this feeling of distrust confined to abstract reasoning from sense-data; even the validity of sense-perception itself is questioned, and the modern mind sinks in the slough of Kantian Subjectivism. Extra-mental reality, if its existence be granted, is essentially unknowable; its intrinsic nature, like an *ignis fatuus*, eludes the grasp of human reason; and Reason itself, like Oedipus, lies fettered in the chains of its own subjective states. What hope is there that the light of Revealed Truth may penetrate minds thus darkened by philosophic prejudice and error? The darkness must be dispersed, the fetters broken, the modern mind must be liberated and led back along the paths of sound philosophy before it can scale the heights which lead to the City of God.

The fruits of this innate distrust of Reason are all too apparent in the attitude of the modern mind towards the fundamental problems of life. The root of the disease is epistemological, but the disease itself vitiates the whole outlook upon life. It affects the modern outlook upon the world—the cosmos, the origin of which is not infrequently attributed to some vague *élan vital* or Force governing the process of cosmic evolution. Not a few, influenced by the materialistic philosophy of Spencer and the widely-popularized Darwinian theory of Evolution, have come to extend the latter process to the whole cosmos and to see in God's universe only the superficial modification of some primordial matter.

It affects the modern outlook upon man—no longer regarded as an intelligent and free being reflecting in the complexity of his compound nature the absolute simplicity and perfection of God—but as representing in himself the highest point of a cosmic process, human life differing in degree but not in kind from the lower biological forms. This is not to say that the modern mind is

avowedly materialistic. Its attitude to such problems as those of the spirituality of the human soul and its immortality is much the same as that of Cicero—hope and uncertainty.

Distrust of reason has profoundly affected the modern man's views as to the possibility of a science of Natural Theology, and this branch of philosophy finds no place in the curriculum of studies required for a degree in that science at our universities. If God exists, His existence cannot be known by reason, but must be the object of some irrational intuitive perception or direct consciousness of the reality of the Divine. If your modern is a theist, he will probably tell you, like Mr. Lunn's lady at the bridge drive, that you cannot prove that there is a God, but surely everyone must "feel" that there is one. Half an hour in Hyde Park on a Sunday afternoon will soon convince one that the religious appeal, outside the Church, is based rather on sentiment than on reason.

The same effects are seen in the sphere of ethics. Plato, Aristotle and the mediaeval scholastics built their ethical systems on a metaphysical conception of the universe; the tendency of ethical writers during the last half century has been to construct a system of morality independent of metaphysics, to work out a sphere of values divorced from all consideration of who may be concerned in their production or who may enjoy them. Small wonder that the modern mind—imbibing this "diluted philosophy" through the radio, the cinema, popular magazines and modern novels—should find itself like a ship without chart or compass on the sea of life.

We are familiar with Plato's thesis that all rulers should be philosophers; and although we are no doubt thankful that his proposition does not admit of simple conversion, it is certainly most desirable that the laity, especially those called upon to hold responsible positions in civic life, should be prepared for such office by a sound training in philosophy.

The crying need of today, therefore, seems to be for a wider distribution and deeper understanding of the *philosophia perennis* of the Church—a philosophy old, yet ever new; substantially the same, yet ever adaptable to new conditions; rejecting nothing that is good and wholesome in modern thought, yet purifying the mine from the dross of errors ancient and new.

To meet this challenge of modern life, the student of philosophy must be equipped with a sound and reasoned grasp of the principles of Thomistic Philosophy; but with this understanding must

be joined a just appreciation of present-day non-Thomistic systems of thought, which today are exerting such a wide and profound influence on the minds of our contemporaries in the universities and in the forum. The modern man does not read St. Thomas, but he does read, if his interests are at all philosophical, the writings of a Joad, a MacDougall or a Bertrand Russell. Even if his interests are not philosophical, his ideas and judgements and general outlook upon life are unconsciously influenced by these "leaders of modern thought". The two years' philosophy course given in our seminaries is intended to equip the mind of the student with clear concepts and sound principles such as will enable him in later life to assess current trends of thought at their true value and to sift the chaff from the grain. But it is, and professes to be, no more than an introduction to the science—a study of the "elementa"—which further reading and study and, above all, experience of life will bring to completion. As such it is adequate: but, if one suggestion may be allowed, it is that, at least as far as the more able student is concerned, some fuller exposition of non-Thomistic systems is desirable, and that such thinkers as Descartes, Kant, Mill, Locke, Hume, etc., deserve more consideration than that accorded to them in the Latin manuals in current use. A right understanding of such thinkers demands that their philosophical *dicta* be studied in the context and their works read.

Again, it is most desirable that the student be trained to express both in speech and in writing the sound doctrines of Thomism in a language intelligible to the modern mind. This is not to deprecate the value of Latin as a medium of philosophical instruction—a medium sanctioned by tradition and experience, although, in the opinion of the writer, the study of Logic loses nothing in precision and clearness and gains much in interest when conducted in the vernacular. Compare Miss L. S. Stebbing's *Modern Introduction to Logic* with the average Latin manual!—It is but to stress an obvious need if sound philosophy is to be more widely distributed amongst the laity. Among English Catholic writers, Fr. Gerard Vann¹ and Fr. Donovan,² to mention but two, have blazed the trail towards a more modern presentation of Thomist principles in a language intelligible to the average educated man, while among non-Catholic writers Professor Joad has shown how philosophical speculation can be made attractive to the ordinary reader. Much still remains to be done; but "the treasures of

¹ *Morals Maketh Man.*

² *Philosophy for the Layman.*

philosophy", as Fr. Johnson says, "must be distributed more widely amongst the faithful"—and, one might add, amongst the non-faithful—"if the Church is to save Reason for mankind".

As a step towards this end, it is certainly to be desired that philosophy should no longer be looked upon as the intellectual luxury of an élite or as a monopoly of clerics, but that it should be restored to its rightful place in our educational system. If it is true that the object of education is to "form" rather than to "inform" the mind, then no educational syllabus can be considered complete which does not include at least some training in the broad outlines of Mental Philosophy. Where possible and as far as circumstances permit, an elementary course in philosophy might be included in the curricula of our secondary and public schools. If this is not at present considered practicable, at least some instruction in the principles of Logic, Natural Theology and the general principles of Ethical Science should form part of the normal school course in apologetics, and an enterprising teacher will no doubt find many ways of stimulating interest in philosophy even outside of school hours. Valuable suggestions on this point are to be found in Dr. Leen's excellent book *What is Education?*

I have attempted this article after much hesitation, conscious as I am that it deals with a subject which calls for more adequate treatment than I am qualified to give. Several years of close and daily contact with the non-Catholic mentality have brought home to me, as to so many others, the deep need of a true philosophy of life—a philosophy such as the Catholic Church alone possesses and which she alone is able to give.

R. W. CATTERALL, G.F.

THE figure of Jacob, awakening from sleep, stands at the threshold of every Christian church: his vision at Bethel is realized afresh at every altar that is blessed and his words become our own. "This is no other but the house of God and the gate of heaven." For a church is more than the stones of which it is built. It is God's dwelling-place, where, as St. Bernard says, the angels of

Jacob's dream, ascending, see the face of God, and, descending, share with us their vision. It is the heavenly city symbolized and made manifest to men; God's resting-place.

The mounting imagery of the Apocalypse and the ecstatic mood of its hymns give to the feast of the Dedication of a Church a setting that expresses perfectly the double sense of the *ecclesia*. It is God's house, the new Jerusalem; but it is, too, the home of the faithful people of God, a place of meeting and "everyone that asketh therein receiveth, and he who seeketh findeth, and to him that knocketh it shall be opened" (Communion of the Mass). So it is that, echoing Jacob's wonder at God's dwelling-place, the Church echoes too his reproach: "Indeed the Lord is in this place, and I knew it not."

If home is where one starts from, where one returns, then the recovery of Catholic life must begin and end in God's house, around that central stone of sacrifice, the parish altar. The familiar Bethel, unpretentious, at the end of the street; this and no other is the dedicated place, the Christian dwelling. Hard, perhaps, to see the Spirit of God hovering there, but the divine pity has chosen this for a dwelling. Stone means hardness, matter almost at its most primitive and crude, untouched by the breath of life, as it seems. And yet oil is poured on the stone of Bethel; water gushes forth from the rock that Moses strikes with his rod. The basic things—air and earth, fire and water—have in them still a virtue to suggest the primal moment of creation, the sense of the Spirit of God stirring, shaping, ordering the ancient chaos to the pattern of His will. These are still a symbol of the subjection of the things that are made to their maker: the stone of the altar, the flame of fire, the stream of water in the desert, the wind that is "the breath of the Lord". And Catholic worship is the fulfilment of the ascription of praise, the perfection of sacrifice. The whole of creation is caught up now in the sacrifice of Calvary, perpetually renewed on the altar of the Church, God's house—and ours. Jacob's words have flowered into the fullness of their meaning.

The instruments of sacrifice are dedicated to a purpose that transcends their own mode of being: stone and fire, bread and wine and water—things of the world of sense, they are taken apart and offered to God. Yet Catholic worship is not a denial of the goodness of the things that are made; rather is it the declaring of their share in redemption, with man at their head, himself the

instrument of God handling them, using them, and, as priest, consecrating the bread and wine of sacrifice in the name of Christ so that they become His Body and Blood.

The Liturgy is infinitely more, then, than the sum of its discernible elements. Exterior worship, says St. Thomas (2a.2æ.84.2) is governed by its interior motive. *Ipsa exterior adoratio fit propter interiorem*. Yet its mode is in harmony with the nature of man who participates in it. The bodily gesture mirrors the hidden movement of inner subjection to God. The outer world of sense stimulates the inner world of the will, for thus it is that a man moves towards God. He moves in the totality of his being, and the Liturgy embraces that totality. Unhappily liturgical "movements" have too often wandered into a cul-de-sac of personal choice, not without a censorious querulousness that has denied the fundamental unity of the Christian family, and has substituted for it the private devotion of the initiated group.

In a broken world the need now is quite simply the return to God. It must be a total return, an unconditional surrender. And the Liturgy, expressing as it does most deeply man's need of God at every stage of his existence, is the instrument of that return. It is rooted in the world of things made and yet it infinitely transcends that world. It uses created things, with man at their head; it sanctifies them, it gives back to God all that is His. Its mission, then, is co-extensive with that of redemption itself, for it is nothing other than the instrument of redemption, sensitive to every need of man in his turning back to God, directing him in that total subjection to God which is the virtue of Religion. The Liturgy moves to the pattern of life, of times and seasons, places, persons, birth and death: nothing is indifferent to its vivifying mission. And its home is the house of God; and it is there, in the parish church, at the altar-stone which is itself an eloquent symbol of its function, that the dynamic centre must be sought.

It was this consciousness, that the Liturgy must be directly related to the apostolate, that inspired a group of French Dominican priests to found the *Centre de Pastorale Liturgique* in May 1943. With the enthusiastic support of several bishops and many clergy, diocesan and regular, they set to work to apply the vast riches of the Church's worship to the actual religious situation in France. A manifesto issued in the autumn of 1943 drew attention to the very limited success achieved up to then by the liturgical revival in France, at least as affecting the life of the ordinary parish

church. Certainly the youth movements—Scouts, J.O.C., J.A.C. and the rest—had shown the vivid appeal of, so to say, a functional liturgical life. And—a fact of poignant significance—the French prisoner-of-war camps in Germany had seen an astonishing impulse towards a renewal of Catholic life, centering round the mass: The aim, therefore, was to give to these converging currents a common objective; to restore the liturgical life to the parishes of France as a principal *pastoral* concern. From the start the main concern of the movement has been apostolic, to place the accent on the missionary aspect of the liturgy and hence to relate it to the actual needs and opportunities of the basic Christian unit, the local parish founded on the rock of the parish altar.

The first Congress of the C.P.L., held at Vanves in January 1944,¹ began with a High Mass at which Père Roguet, one of the founders of the Centre, preached. "We have not come together here to start a scholarly movement of liturgical restoration; we are not a congress of archaeologists, of aesthetes or of eccentrics living for the beauties of the past. What moves us, what burns within us, is the anguish of the missionary. That is why we have included the adjective 'pastoral' in the title of our movement. The good pastor is not merely one who watches peacefully over a select and well-nourished flock in a sheltered park; rather does he also go among the thorns to look for the lost sheep...." Such, too, was the burden of an address given by Mgr. Terrier, Bishop of Bayonne. "Our task as pastors is to bring men to the Church, and through the Church to God: those men who are precisely entrusted to our care, *cura pastoralis*. Hence anything that can help us in our difficult mission of introducing living men to the divine life must claim our attention. Among the means we must use, the Liturgy occupies by right a privileged place. By its very nature it is the "liaison" between man and the Church, and hence between man and God. It takes up the whole of a man—his body, soul, sensibility, his feeling for beauty, his heart, his will, his hopes and prayers, all that he does and, through him, the whole world that surrounds him: the Liturgy embraces the whole and leads it to God.... It is the very realization of our aim as pastors. That is why we are interested in it. That is its 'utility'."

The C.P.L. envisages the liturgical life as the necessary framework of Catholic action. The co-operation of the faithful in the

¹ Proceedings published by Editions du Cerf, 29 Boulevard Latour-Maubourg, Paris: 120 francs.

apostolate is in fact realized in the liturgical action, which is the pattern for all action that is more than mere activity. At mass, as Mgr. Terrier points out, the faithful themselves participate in two of its three elements—the offertory and the communion. The third element, the consecration, is reserved to the priest, and without it the other two are meaningless. Hierarchy means unity, but it means distinction too. The discovery of the infinite depths of the mass and of the need for an intimate share in its offering must be the point of departure for the ordered life of the apostolate. Unity respects, and indeed safeguards, a proper diversity.

In the three years of its existence the *Centre de Pastorale Liturgique* has achieved notable results. From 1941 onwards, in the darkest days of the German occupation, the ground had been prepared by the publication (through the Editions du Cerf, well known for their reviews, *La Vie Intellectuelle* and *La Vie Spirituelle*) of a series of popular illustrated papers, *Fêtes et Saisons*, which sought to give concretion to the liturgical cycle by relating it to the daily needs of the faithful. Brilliantly edited, and produced with a technical competence of which *Picture Post* provides a secular parallel in this country, these broadsheets achieved a circulation numbered by the hundred thousand. This popular presentation of the ideas of C.P.L. continues with unabated success. The official organ of the movement is a quarterly review, *La Maison Dieu*,¹ whose title reflects its primary pastoral concern. Each number, consisting of some two hundred pages, is devoted to a careful documentation of the existing situation in French parishes as well as to practical proposals aimed at restoring their liturgical life. Thus the first number contained a valuable article by Dom Beauduin on the general principles which should guide the liturgical reformer—fidelity to tradition, allied to that freedom which the Church allows so that the liturgy may become once more the inheritance of the people of God. Of especial interest was an article on a chaplain's experiences in a German prison camp. This moving account of the effect of an organized liturgical life in what might seem unpropitious circumstances has a larger relevance. There were jobs for all—singers, carpenters, artists; and before long the sense of the mass as a common offering became a lively reality. The thing itself was the most eloquent of sermons, and many indifferent Catholics were brought back to the Church through the realization that their co-operation mat-

¹ Published by Editions du Cerf: Foreign subscription, 250 francs for four numbers.

tered. Later numbers of *La Maison Dieu* have dealt with the problems of rural parishes, with the integration of the various youth movements in the life of the parish from which they have too often been separated.

The movement has also sponsored two important series of books—*Lex Orandi*, whose first titles include a history of the Liturgical Movement by Dom Rousseau and a full report of the inaugural Congress of the C.P.L. at Vanves, and *La Clarté-Dieu*,¹ a more popular series, already containing sixteen titles, including *Pour un renouveau paroissial* by Mgr. Terrier and *Conditions d'une renaissance liturgique populaire* by Père Doncoeur, S.J.

But the *Centre de Pastorale Liturgique* does not remain at the level of written propaganda, invaluable though that be, and especially so when attractively presented and free from the depressing associations of so much "pious" literature. Congresses have been held on both a national and a regional scale. "Baptism" has been the subject of one gathering, and the next national congress, already arranged for the summer of 1947, has for its general title "*Le Jour du Seigneur: mystique et pratique du dimanche*". Courses for teaching sisters and catechists have been organized. In all its activities the C.P.L. has remained faithful to the pastoral emphasis of its name. Confronted with an actual situation, it aims at redeeming it, working loyally within the limits assigned by ecclesiastical authority. Much of its work at present must of necessity be educative. Knowledge must precede action. And the enthusiastic support it has received from bishops and diocesan clergy is sufficient proof of the vitality of its aims.

"Audace et prudence" should be its watchwords according to the Bishop of Bayonne. Liturgical innovations or restoration—the partial use of the vernacular, the dialogue mass, the renewal of the actual offertory by the faithful, the reading out of the intentions *omnium circumstantium quorum tibi fides cognita est et nota devotio* at the two Mementos, the celebration of mass with the priest facing the people—such proposals and many others can only be undertaken in obedience to the directions of the Church, the sovereign mistress of the Liturgy. And details of liturgical "reform" need to be related to a context that is deeper far than mere convenience or aesthetic preference.

The movement begins and ends in the parish. It glories in the label "parochial", for its whole purpose is to give back to the

¹ Editions de l'Abeille, 9 Rue Mulet, Lyon.

parish that fundamental living cell, the rich and diversified life of the Church itself. It envisages, not an élite of specialists in Gregorian chant or rubrics or ecclesiastical embroidery, but the Christian people as a whole entering into its inheritance, God's house—and theirs. For the Liturgy is not a remote and academic performance: it is a source of life, a source of faith, "the most important organ of the ordinary magisterium of the Church", as Pope Pius XI called it. Hence the Liturgy is a *living* reality, through which the faithful are incorporated, as it were, in the very rhythm of the Church. So it is that the people of God are destined to become living stones of God's house, realizing in themselves the meaning of Jacob's vision and their share in its fulfilment.

ILLTUD EVANS, O.P.

A SAINT OF THE MONTH

MARCH 20TH—ST. CUTHBERT

ON the very threshold of Cuthbert's great story there crouches—or couches a mischief-making sphinx, with a riddle in its grinning mouth: Which was he, this most famous of the Saxon saints, an Englishman or an Irishman? It is a question to make a man quake in his shoes, but as he is likely to get strangled anyhow, whatever he answers, he may as well put on a brave face and pretend that he doesn't care. The riddle is a very old one, and a few words about it may be found diverting, even if they lead nowhere in particular. Many years ago now, an eminent Irish archbishop complained of the cool way in which the Catholics of Britain, including very much an eminent Scottish archbishop, took it for granted that St. Cuthbert was an Englishman. "We have had so many saints of yore in Ireland," wrote he, trailing his rochet, "that we could very well afford to lend one to Northumbria without saying much about it. But Cuthbert is far too celebrated a saint to part with, especially if we are to get no credit for our generosity." What particularly annoyed his Grace was the assumption, still common in English books, that St. Bede had decided the issue. St. Bede, as everybody knows, was the Boswell of Cuthbert, though he missed by a few years the privilege of per-

sonal acquaintance, being only a schoolboy when the great man died. Besides letting Cuthbert monopolize six entire chapters of his *Ecclesiastical History*, a glaring disproportion, he wrote a set life of him in forty-six chapters, and composed a Latin poem celebrating his miracles which runs to about a thousand hexameters. Was not this love indeed? Yet neither Bede nor the anonymous monk of Lindisfarne whose earlier life of the Saint he embodied in his own, with scrupulous acknowledgement, have a single word to say about the birth or parentage of their hero. This is very strange, especially as the models which they faithfully imitated in the construction of their narratives, the ancient lives of St. Anthony the Great and St. Martin of Tours, both begin with a mention of *their heroes' families and countries*. Only in his poem does Bede touch on the delicate question at all, and there in such a way as to leave the careful reader exactly where he was before. Just as Rome, he says, was glorified by Saints Peter and Paul, the Province of Asia by St. John, India by St. Bartholomew, Egypt by St. Mark, Africa by St. Cyprian, Poitiers by St. Hilary, and Constantinople by St. John Chrysostom, so in his own time did Britain bring forth a *fulgor venerabile*, a worshipful splendour, "where Cuthbert on his starlit journey through life taught the English to scale in his footprints the heavenly heights".¹

Historians have pounced on that solitary crumb from the table of Bede with the avidity of starving men, but whether it is enough to sustain the Englishness of Cuthbert one may, perhaps, doubt, without being too great a heretic. As against the crumb, the Irish claimants offer a banquet of Lucullan richness, the tale of a wicked Connaught king who enslaved and ravished a beautiful young Leinster princess, making her the mother of "a faire knave childe", the future St. Cuthbert. All this was committed to parchment in the twelfth century, not by an Irish scribe, but by an English monk of Durham Cathedral, that glorious fane which was built to be Cuthbert's shrine.² Moreover, the Saint's great window in the Cathedral, before the Puritan Vandals destroyed it, told the same "most godly and fine storye" in gleaming blues and purples and gold, while his painted effigy on the

¹ Nec jam orbis contenta sinu trans aquora lampas
Spargitur effulgens, hujusque Britannia censors
Temporibus genuit fulgor venerabile nostris,
Aurea qua Cuthbertus agens per sidera vitam,
Scandere celsa suis docuit iam passibus Anglos.

Liber de Miraculis Sancti Cuthberti Episcopi, ed. Stevenson, in *Venerabilis Bedae Opera Historica*, t. ii, London, 1841, p. 4. Of the Saints mentioned above only Cyprian and Hilary belonged by birth to the places they evangelized.

² "Libellus de Nativitate S. Cuthberti," in *Miscellanea Biographica*, Surtees Society, 1838, pp. 63-87.

screenwork of the altar of SS. Jerome and Benedict bore the inscription: "Sanctus Cuthbertus, patronus ecclesiae, civitatis, et libertatis Dunelmensis, nacione Hibernicus, regiis parentibus ortus . . ."¹ Loving English hands put the story into the popular, jingling form of verse called for unknown reasons Leonine,

Sanctus Cuthbertus Anglorum tutor apertus
Regis erat natus et Hibernicus generatus,

and another such hand wrote on folio 151 of the imperfect copy of the poem in the British Museum the touching words: "Hear wants fyve leaves, for which I wold gev fyve oulde angells."² All this Irish propaganda by Englishmen in the North evoked a protest from a patriotic poet in the South, who began his rendering of Bede's Life into Old English rhymes with the line: "Seint Cudbert was i-bore here in Engelonde." We take off our hat to the sturdy nonconformist, but the North stood by its tradition and in the fifteenth century produced a complete metrical version of the Irish story in the delightful vernacular of the period.³ Then the Benedictine, John of Tynemouth, concluded the process by embodying the Irish tale lock, stock and barrel in his *Nova Legenda Sanctorum Angliae*, which, when printed at London in 1526 under the name of its editor, the Augustinian friar John Capgrave, became at once a principal mine and authority of English hagiographers.

So the matter rested for another century, when a third John, the learned Father Colgan of Louvain, claimed Cuthbert for Ireland mainly on the strength of Capgrave's *Vita* which he incorporated, together with Bede's Life, in his *Acta Sanctorum Hiberniae*. He suggested that Bede's silence on the subject of Cuthbert's birth may have been due to fear lest its unhappy circumstances "diminish his cult and veneration among the vulgar herd", or that a later lover of the Saint may have removed the story from Bede's text for the same reason, or that this may have been done by some devout but unscrupulous English patriot "so that Cuthbert might appear to have been born in Northumbria". We might call that last provocative idea negative forgery, but if some ancient admirer of the Saint decided to enhance his renown by indulging in a little positive forgery and inventing for him a royal pedigree,

¹ *A Description of all the Ancient Monuments, Rites, and Customs within the Monastical Church of Durham*, 1593, Surtees Society, 1842, pp. 65, 112.

² *Miscellanea Biographica*, Surtees Society, p. xi. The Angel was an old English gold coin showing St. Michael and the Dragon and worth 8s. 6d. when first issued in 1485, but heaven knows how much in our own degenerate shillings and pence.

³ Fowler, *The Life of St. Cuthbert in English Verse*, Surtees Society, 1889, pp. 1-28. There are several other versified lives of the Saint in Old English, further proof of his extraordinary popularity.

he would scarcely have fathered on his hero the blood-and-thunder monster of the Durham tradition. In the middle of the seventeenth century the two formidable Bollandists, Godfrey Henschen and Daniel Papebroch, entered the lists, with Horace for their trumpeter. They dismissed the story of the Irish king as a tissue of contradictions and anachronisms, said that "of course Bede had refused to patch the illustrious purple of his work with those sorry rags", and quoted the "sick man's dreams" of the *Ars Poetica* as their considered judgement on Capgrave, Colgan and all their company. Colgan had interpreted the much-mangled Gaelic name of the Saint which he found in Capgrave as meaning one that wails or laments. "Let the Irish," say the bold Bollandists, "keep their squalling Nulluhoc (*sic*) and leave the Anglo-Saxons their Cuthbert."¹ Those breezy words have been quoted, as though from Holy Writ, by nearly all modern English students of St. Cuthbert, Protestant as well as Catholic—so infallible, occasionally and at a pinch, are the Jesuits.

Wherever he was born, and St. Paul's *nescio, Deus scit* seems to be the safest answer to that question, one likes to think of Cuthbert's function in life and history as being that of a great reconciler, bringing the two peoples whom he loved closer together. A few words from the latest and greatest living authority on things Anglo-Saxon may here be in place: "The Roman victory [at Whitby] did not cause a general departure of Irish clergy from England. Many features of Irish Christianity, such as its asceticism and its insistence on penitential discipline, profoundly affected the later development of the English Church. . . . The strands of Irish and continental influence were interwoven in every kingdom, and at every stage of the process by which England became Christian. They can be clearly distinguished in the life of the saint who has always symbolized the northern church of the seventh century. Every historian has been conscious of the Celtic influence behind the career of Cuthbert of Lindisfarne. . . . In his cultivation of the ascetic life, and in the evangelistic journeys through which he impressed Christianity on the imagination of a barbarous people, Cuthbert belongs to the world of ancient Irish saints. But he was never an uncompromising upholder of Celtic usages."²

¹ *Acta Sanctorum, Martii t. iii*, Antwerp 1668, p. 95. One cannot imagine the Bollandists of today rejecting the story with such high and mighty nonchalance. We have learned to treat old legends with respect. Colgan's volume bears on its title-page the emblem of a winged tortoise, closely resembling a modern tank, and the motto, "Cunctando propero", altogether a most excellent device for historians.

² Stenton, *Anglo-Saxon England*, Clarendon Press, 1943, pp. 124–6. Professor Stenton writes less attractively and picturesquely than either of the two Hodgkins of Anglo-Saxon fame, but one somehow feels safer in his company.

And now that at last we are in sight of the Lammermuir Hills and the winding Tweed, another sphinx confronts us, propounding the fascinating riddle of St. Cuthbert's miracles.¹ But one of those beasts is enough at a time, so we shall resolutely ignore this second challenger, believing that St. Cuthbert himself would have heartily endorsed the sentiments of St. Anschar, the Apostle of the Danes and Swedes, who rebuked a vaunter of his miracles with the remark: "Were I worthy of such favour from my God, I would ask Him to work me this one miracle, that by His grace He would make me a good man."² It is Cuthbert the good man, the "child of God," as Bede so frequently and lovingly calls him, not Cuthbert the wonder-worker, who comes home as sweetly as ever he did to our modern business and bosoms. Whether the bones discovered in 1827 under the place of his mediaeval shrine were really his, as seems probable, or whether according to an old Benedictine tradition, which one would be delighted to find authentic, if only for the confusion of all sneering Raines, his sacred body still rests untouched by the centuries in another place, known to three men and the angels,³ Cuthbert's appeal remains as fresh and compelling as it was on the midnight of March in 687, when a monk waved two flaming torches over the darkness of the sea to tell his brethren in Lindisfarne that their Father had at that moment departed *ad Dominum*.

We meet him first in the pages of the Lindisfarne monk and

¹ He was known as the "Wonder-worker of England". Both the Anonymous Life and St. Bede's prose and verse Lives, as well as his six chapters in the *Ecclesiastical History*, consist very largely of stories of miracles. In addition, for good measure, we have the famous twelfth-century *Libellus de admirandis Beati Cuthberti Virtutibus*, which was compiled by Reginald of Durham largely at the instigation and partly with the help of the "intensely human monk", St. Aelred of Rievaulx (Surtees Society, 1835, pp. xviii–292). By Cuthbert's virtues Reginald meant his miracles, of which he provides 141. Some of these he witnessed himself and others were witnessed by St. Aelred, "in whose heart the name of Cuthbert always sang". For anything that came under his own eyes, Reginald was an extremely accurate observer, as even the bigoted, monk-despising Raine testifies (*St. Cuthbert*, Durham, 1828, p. 189 note). His stories make splendid reading, whether we believe all of them or not. He tends to be competitive and to pit his beloved Cuthbert against all other saints, English or foreign. It may safely be said that not many of the happenings which he regarded as miraculous would pass the tests of Benedict XIV, or survive the scrutiny of the Congregation of Rites at the present day. But they are grand stories, all the same, and full of instruction.

² Migne, *Patrologia Latina*, cxviii, 1008. Anschar is a most attractive ninth-century Saint and closely resembled St. Cuthbert. His life in Migne by his disciple and successor as Archbishop of Hamburg, St. Rembert, is even better done than Bede's Cuthbert, which is saying a great deal.

³ In his large and handsome *History of St. Cuthbert* (London, 1849), Archbishop Eyre, following Lingard, says all that can be said for the tradition of the removal of the body after 1542 and possibly in the reign of Mary Tudor. His arguments are not very convincing, and Provost Consitt in his more popular, but excellent, Catholic biography published in 1887 rejects them (pp. 226–39). The debate goes on.

Bede¹ as a child at play, not far apparently from the pleasant place where the modest River Leader marries the lordly Tweed in Berwickshire. The two writers make rather heavy weather of the little fellow's gambols, Bede quoting what was said of the infant Samuel, that "he did not yet know the Lord". However, they take a pride in telling that "he surpassed all of his age in agility and high spirits . . . whether they were jumping or running or wrestling or exercising their limbs in any other way". For the future dignified, though always dearly human and approachable, Bishop of Lindisfarne, his posture at our first encounter, "pedes ad coelos", is not very pontifical. In fact, he is standing on his head.² In a sense, he stood on his head all through life, seeing this world upside down and right side up, with angels managing its traffic rather than policemen. The modern editors of his life, Plummer and Colgrave, tend to think that the angels simply took over from the Irish fairies, but about that there can be two opinions, and Bede who accepted the angels with all his heart was no Irishman. At the age of eight, while larking with the village lads and lasses, Cuthbert was suddenly reprimanded by a small censor of three who bade him desist from tricks unworthy of a holy bishop and priest, and burst into a passion of weeping when he laughed at the odd admonition. But the words made an impression, and after coaxing away the child's tears, a typically Cuthbertian action, he went home in a thoughtful mood. About that home there clings a beautiful, heaven-lit atmosphere of mystery. No parents awaited him there, but a good unrelated woman named Kenswith who brought him up as her own and whom he loved as his mother.³

While still a boy in Kenswith's house, Cuthbert was laid low by an extremely painful swelling of the knee, which no doctor could cure. One day, when servants had carried him out of doors to enjoy the air, he suddenly beheld a white knight riding towards him on a horse of incomparable beauty. This stranger saluted the crippled boy very courteously, dismounted, examined the afflicted knee, and prescribed a poultice of hot flour and milk, which soon healed the trouble. It was an angel, say both biographers, the first of a legion in their story, "and if anyone should think it incredible," adds Bede, "that an angel appeared on horseback, let him

¹ Both men have recently been edited in their original Latin, with an excellent translation, by Bertram Colgrave, Reader in English of the University of Durham: *Two Lives of St. Cuthbert*, Cambridge, 1940. An article dealing largely with this valuable book appeared in THE CLERGY REVIEW of June, 1945.

² *Vita Anon.*, lib. i, c. 3.

³ This looks suspiciously like the old Irish custom of fosterage! It applied only to children of the well-born who were boarded out with tenants in order to promote tribal unity and harmony. The Brehon Laws regulated the custom in detail.

read the history of the Maccabees. . . ." But the equestrian messenger of God is not the only interesting and significant character in the incident. There are also the baffled doctors and the servants (*ministri*). Almost to a man, the modern writers who mention Cuthbert say in chorus that he was of humble peasant birth. But Bede never says so, and do peasants usually call in a succession of doctors or employ servants in their cottages? Next, Bede tells the sweet story of how Cuthbert by his "kindly prayer" saved the poor monks who had drifted before a storm so far out to sea on their rafts that "they looked like five tiny birds riding on the waves". After this, we discover with joy our first tangible date in Cuthbert's hazy history, for Bede is as sparing of such useful sign-posts as a Second Nocturn. One night of summer, on the hills near the River Leader, the Saint, then tending the homely shepherd's trade¹ and praying as was his wont while his companions slept, suddenly beheld "with his mind's eye" the traffic of Jacob's ladder, angels descending and ascending again to Heaven with "a soul of exceeding brightness". At that very moment, as was learnt a few days later, St. Aidan died, lying on the bare earth beside the little wooden church which he had constructed at Bamburgh, and it was 31 August, 651.²

The vision splendid did not lead to an immediate renunciation of the world, for some time afterwards Cuthbert is jogging along on horseback far from home, over the Roman road near Chester-le-Street in Durham. It was a wild Friday in winter, and he was wet and weary and exceedingly hungry. He turned aside as night approached to shelter in one of the abandoned shepherds' huts or shielings which were the only refuge in that desolate country, and the first thing he did before he fell to his prayers was to gather a bundle of straw from the dilapidated roof for his horse. Some of the thatch still remained in position, and the ravenous beast while nibbling at this pulled out a little linen bundle containing a fresh loaf and a portion of meat. The starving Cuthbert broke off his rosary of psalms at the good sight and burst into a prayer of gratitude. "Thanks be to God," he said, "who has deigned to provide a supper for me who am fasting out of love for Him, and also for my comrade." So he divided the loaf which he found and gave half of it to the horse, and the rest he

¹ Nothing in that to prove him of peasant origin, as many of the best people in Ireland used to tend sheep in their youth. It was provided for by the laws of fosterage.

² Bede, *Ecclesiastical History*, iii, 14. In his *Life of St. Cuthbert* the same Bede says that the news reached the shepherds the following morning, but the Lindisfarne monk, who had better sources of information, writes "post paucos dies", a more likely reckoning in any case, as Bamburgh was a good fifty miles from the Leader. The two men also differ about the nature of the vision, the Lindisfarne monk describing it as subjective and Bede, surely off his own bat, giving it an objective character.

kept for his own sustenance." A similar story to this is told of him years later when, as a monk, he was "going along the River Teviot . . . teaching the country people among the mountains and baptizing them". He and the boy accompanying him had had nothing to eat for some time and were both very hungry, without any prospect of satisfying their pangs. "Cheer up, my son," said Cuthbert. "You see that eagle flying in the distance. It would be easy for God to give us a meal by its ministrations." And sure enough, a little later, the eagle landed a large fish, probably a salmon, from the Teviot, which the boy seized and carried back in triumph to his dear master. "But why," said Cuthbert, "did you not give our fisherman a part of it to eat since he was fasting?" So the fish was there and then cut in two and half returned to the good bird that had provided it.¹ Those are exquisite stories, however interpreted, and to hide a loaf in the thatch of a hut would certainly not have been unlike Him who hid the tribute money in the mouth of a fish and His own divine self in the womb of a maiden. We have to wait until St. Godric appears in the twelfth century to meet another saint who had so much sympathy with the birds and beasts and all wild sentient things of nature.² Cuthbert's horse and eagle, his dolphins and ravens and famous ducks, which loving hands embroidered on the silk robes they put round his dead body a thousand years ago, are better worth knowing than anything Julian Huxley could show us at Regent's Park or Whipsnade.

When the Saint became a monk of Old Melrose, as most writers think at about the age of seventeen,³ he did it in grand style, riding up to the monastery with spear in hand, and possibly a squire at his horse's heels. He seems to have been to the wars beforehand, those wars which fierce old pagan Penda brought to Northumbria, and his trappings on the present occasion hardly support the confident theory of his peasant birth, for only thanes and nobles rode horses when England was young. Under the gentle abbot, St. Eata, Aidan's old scholar, and the prior, St. Boswell, who gave his name to a little town still flourishing near Melrose, Cuthbert revelled in vigils, fasting, hard manual toil, and

¹ *Vita Anon.*, i, 6; ii, 5. Bede, *Vita*, v, xii.

² While being grateful to Mr. Colgrave for his good editing of the *Lives*, we may justifiably resent and repudiate his constant insinuations that because similar stories are told of the Desert Fathers and the ancient Irish saints, they were invented to accord with a tradition in Cuthbert's case. What an argument! Because George Washington chopped a tree with his little axe in carefree youth, the similar exploits of Mr. Gladstone in hale old age must be regarded with deepest suspicion by the historian!

³ May one mention with one's head in the dust that seventeen was the age at which, according to the Bréhon Laws, the period of fosterage for boys came to an end?

service of his neighbour for thirteen years. It was a life so wholly supernatural, so completely surrendered, so gloriously established in the love of God and man, that the coming and going of angels, almost as members of the community, need cause little surprise. They felt at home in paradise regained. Once, on a snowy winter morning, when Cuthbert was guest-master at Ripon, a young man appeared at the monastery, seeking hospitality: "He welcomed him at once with his usual kindness, gave him water to wash his hands, and himself washed and dried his feet, gathering them to his bosom so that he might chafe and warm them on account of the cold."¹ That it was an angel in disguise who left no footprints on the snow is not the important point of this sweet story. Cuthbert himself is angel enough for anybody, an angel in looks, says the Lindisfarne monk who knew him, and an angel in deeds.

In 664, just after the Synod of Whitby, the plague struck Melrose and nearly carried him off, but the prayers of the monks who loved him and spent the whole night on their knees praying for his deliverance availed, and St. Boswell was taken instead. How Cuthbert and he studied the Gospel of St. John together during the last week of the holy Prior's life and finished it in time "because they dealt only with the simple things of the faith which worketh by love", is a death-bed story hardly less beautiful than Bede's account of Cuthbert's own end and another man's account of Bede's. But they have to be read as they were written, for to curtail them would be a desecration. Then began the twenty years' epic of Cuthbert's rural apostolate. He would go out, usually on foot but sometimes on horseback, and be away from the monastery for weeks together, penetrating into the wildest valleys and breasting the steepest hills in order to find access to forlorn hamlets which other teachers had not the courage or love to approach. So winning was his way, so "angelic the light of his smile", that none could resist him or keep from him the secret of his sins. What his life was like behind the scenes we know by the favour of an inquisitive monk of Coldingham who followed him to the sea-shore one night and watched him with awe enter the icy waves up to his armpits. In that position "he spent the dark hours, keeping vigil and singing God's praises to the sound of the waves". When he was appointed prior of Lindisfarne at the very difficult time after the departure of St. Colman, Cuthbert made no change in his missionary habits but lavished on the poor half-heathen people of Northumberland and Durham the same boundless charities that had transfigured the lands of Teviot and Tweed and woven his name into the very geography of Galloway, where the town and shire of Kirkcudbright, Cuthbert's church, are his

¹ *Vita Anon.*, ii, 2; *Bede, Vita*, vii.

memorials. In his island monastery he achieved by his sweetness and smiling determination a notable victory. He defeated the Irish moon and prevailed upon his reluctant brethren to accept the Roman Easter.

But though so great a rover, he hungered all the time for solitude the completest, to be alone with the Alone, and attained at last his rocky islet paradise of Farne "in the mayne Ocean sea". As Chesterton wrote of the Saint's warm lover and client in after times, King Alfred, there was "always something about him indescribably humble and handy", so that he could build a wall, manage a boat, till a field or cook a dinner like an expert. On Farne he built round his little hermitage a rampart so high "that he could see nothing else out of it but heaven, which he thirsted and longed to enter". He built too, though, and this was typical, a house for the visitors from all parts who constantly disturbed his peace, "taking it to be another kind of prayer," says Bede, "if he could help the weaker brethren with his exhortations".¹ It is not difficult to picture him there praying among the seagulls or expostulating with the sparrows for stealing his hard-earned crop of barley or pardoning the penitent ravens after they had plundered straw for their nest from the thatched roof of his guest-house. Constrained to be a bishop, he "continued to be the same man that he was before . . . of a happy disposition and very friendly . . . always cheerful and joyful . . . meek and lowly of heart".² His episcopal visitations were, like his miracles, all acts of everlasting love unfeigned. A recurrence of the plague saw him daily in the hovels of the poor, ministering to the stricken with such tenderness as they had never guessed this sad world to contain. Once, when a weeping mother brought him her dying child in her arms, he bade her, in the very accents of our Lord, to have no fear, and restored the little boy with a kiss. He often wept himself, for Bede tells us that every time he said Mass it was "with tears poured out from the bottom of his heart". Worn out prematurely by his labours and austerities, he returned to the sweet solitude of Farne to make ready for the last and most desired of his angels, the Angel of Death, and went off happily in his company, "in the very act of praising God", on the night of 20 March, 687, as before mentioned. He is a saint worth knowing, if ever there was one, whose whole existence might be described in a single phrase as the incarnation of the *Benedicite*.

J. BRODRICK, S.J.

¹ *Ecclesiastical History*, iv, 28.

² *Vita Anon.*, iv, i, iii, 7; *Bede, Vita*, 19.

QUESTIONS AND ANSWERS

RELIGIOUS LIBERTY—A PAPAL TEXT

Does not the text of *Mit Brennender Sorge*, 14 March, 1937, contradict the traditional doctrine that no one has the right to propagate religious error? In the English version it reads: "The believer has an inalienable right to profess his faith and put it in practice in the manner suited to him. Laws which suppress or make this profession and practice difficult contradict the natural law." (M.)

REPLY

The encyclical was first published in German, and both German and Latin versions justify the English rendering of the three words "suited to him". The Italian and French versions have the meaning "suited to it", i.e. "to the faith",¹ but this variation has no particular relevance to the difficulty.

It is not in dispute that, in the hypothesis of many religions existing together in a modern State, the authority of the State may concede the civic right to all its subjects of professing any religion which is not subversive of social order. Nor is it in dispute that each individual has an obligation of following the dictates of an invincibly erroneous conscience.² The question is whether the above text upholds, not merely a civic right, but a natural, inalienable, moral right of professing that religion which conscience dictates to be true. The solution will depend on the meaning of the word "believer".³

i. Owing to the widespread demand for religious liberty as a necessary condition for any future world order, the question has been studied afresh, both in America and England, during the last few years. In the first of a series of articles in *Theological Studies*, Rev. J. C. Murray, S.J., observes: "In view of the appeal made here to the natural law, I do not think the term 'der gläubige Mensch' can be taken to mean solely *fidelis* in the theological sense of the term."⁴ Fr. Murray is one of the most competent theologians in America and his opinion is of great weight.

¹ "in den ihm gemässen Formen zu Betätigen" "eamque formis sibi convenientibus exerceat" "et à la vivre comme elle veut être vécu" "e di praticarla in quella forma che ad essa conviene".

² Cf. THE CLERGY REVIEW, 1944, XXIV, p. 374.

³ "der gläubige Mensch" "*fidelis*" "*le croyant*" "*il credente*".

⁴ *Theological Studies*, 1945, p. 283.

In England Mr. Christopher Dawson and other distinguished writers of *The Sword of the Spirit* understand the text in much the same sense as Fr. Murray, and the late Cardinal Hinsley was accustomed to quote it in support of the policy of practical tolerance for all religious beliefs.¹ Similarly, eminent non-Catholic authorities, as the Bishop of Chichester, have welcomed the words as being a clear proclamation of the fundamental religious liberty due to all creeds.²

ii. Notwithstanding the above view, which has much to recommend it at the present time, if it is a valid interpretation of the papal text, our opinion is that the word "believer" means "true believer". We think that the traditional doctrine of the Church, as explained in the encyclicals of Pius IX and Leo XIII, does not permit us to hold that the right to profess any and every form of religious belief is derived directly from the natural law, for the only true religion is the Catholic religion, and the others are objectively erroneous and unlawful.

It could be maintained, we suppose, though only with some subtlety, that the right is derived indirectly from the natural law, inasmuch as the toleration of error for the common good is not, in given circumstances, against the natural law, but rather in accordance with it; though it is hard to see how a right which is so insecure can be described as inalienable.³

"Fidelis" in the Code usually means "catholicus", as in canon 2203, §1, though in many canons it has the wider meaning of "baptizatus", as in canon 1126.⁴ Its true meaning must be ascertained from the context, and we think that the context of the encyclical supports the view that the word there used means "true believer". It is addressed to the German hierarchy in communion with the Apostolic See; faith is described as "the certain holding as true what God has revealed, and through His Church proposes for belief"; and the passage immediately following the text we are discussing reads: "Conscientious parents . . . have a primary and original right to determine the education of their children given to them by God in the spirit of the true faith and in agreement with its principles and ordinances".

It is, moreover, altogether unlikely that Pius XI has departed from the firm teaching of his predecessors on this point, and notably that of Pius IX in the Syllabus.

We see no reason, accordingly, for modifying our opinion on the meaning of the text given in this REVIEW, 1942, XXIII, p. 240, though we recognize that the view given above under (i) is much more attractive at the present time.

¹ Cf. *The Judgement of the Nations*, p. 114; *The Catholic Herald*, 23 January, 1942.

² Bulletin of *The Sword of the Spirit*, 27 November, 1941.

³ "unverlierbares Recht" "iure inalienabili" "droit inaliénable" "diritto inalienabile".

⁴ Cf. Mörsdorf, *Rechssprache des Codex*, p. 129.

ALTAR CHARTS

What are the rubrical requirements in the three altar charts? Is it permitted to have a set specifically for Requiem Masses, in which the parts not used at these Masses are omitted? (B.)

REPLY

Rubr. Gen., XX: Ad crucis pedem ponatur Tabella Secretarum appellata.

S.R.C., 20 December, 1864, n. 3130.3: An in expositione SS̄mī Sacramenti . . . amovendae sint omnino tres Tabellae ab Altari Expositionis. . . . Resp. Affirmative, excepto Missae tempore.

"Tabella Secretarum", the name given to the article in the Missal rubrics, indicates that originally the prayers printed thereon were those said by the priest secretly; in some places the card is called "canon" since it has rather the same use as the "Canon Pontificalis" at bishops' Masses. It was introduced during the sixteenth century as a single chart, and is thus referred to still in the rubrics of the current missal; a second card was added when St. John's gospel was recited, and later a third on the epistle side.

Since the charts are a convenience, rather than an essential part of the altar furniture, Mass may be celebrated without them for any reasonable cause, and the obligation of having them is, in any case, only *sub levi*. The above two references are the only official texts we have discovered, but the rubricians make many suggestions based on the purpose of the charts. The Gospel one is not necessary when the last Gospel is proper; whilst they should be of a style and manufacture worthy of their sacred use, excessive ornamentation, whether of the text or of the frame, should be avoided. They may be mounted on leather, or framed simply, or covered with mica; the centre one should not be so large as entirely to hide the tabernacle door; above all, the text must be legible and conveniently arranged.¹

There are no directions as to what prayers the cards should contain, or in what order they should be arranged; for sung Masses the various intonations of the *Gloria* and *Credo*, and the form for blessing incense would be useful. The best set we have seen, both as regards print and arrangement, is the one issued by the American journal *Liturgical Arts* in 1926.

Hence we can see no reason why a set should not be issued specifically for use at Requiem Masses. The useful *Directions for Altar*

¹ Cf. *Irish Ecclesiastical Record*, xlvi, p. 507; *Collationes Namurcenses*, 1933, p. 109; Gasparri, *De Eucharistia*, §784; Liturgists and Rubricians *De Ornato Altaris*.

Societies recommends a set framed in black for Requiems, and it would seem to follow that the text should be appropriate. In any case, an episcopal *Imprimatur* is always necessary for these cards: the Ordinary may sanction a set of this kind, or he may think it advisable not to encourage innovations.

TRIDIUM OF HOLY WEEK—ALTAR OF REPOSE

According to the reply given in this REVIEW, 1946, XXVI, p. 47, the altar of repose may be used for reserving the Blessed Sacrament for the sick, from the Mass of the Presanctified till after Mass on Holy Saturday. Does this apply to the "urn" which is often not fixed to the altar, and in other respects does not always comply with the regulation regarding the receptacle in which the Blessed Sacrament is reserved? (K.)

REPLY

The "urn" used at the altar of repose need not comply with the regulations for reserving the Blessed Sacrament, which are made on the supposition that the Blessed Sacrament is being unattended by watchers or worshippers. From the end of the Mass on Holy Thursday till the Mass of the Presanctified, the law assumes that there will be a succession of worshippers throughout the whole period. It is as though Exposition were taking place.

If, however, for the period from the Mass of the Presanctified till Saturday morning, the Blessed Sacrament is left unattended at the altar of repose, the receptacle must conform to the law explained by *S.C.Sacram*, 26 May, 1938: it must be strongly constructed, fixed to the altar, and securely locked. The fact that the period is only twenty-four hours is no reason for disregarding the law on so grave a matter. Similarly, if there are no watchers throughout the night of Holy Thursday, and if the "urn" does not comply with the law, the Blessed Sacrament should be removed, after the church is closed, to the main altar tabernacle, and replaced on the altar of repose before the church is opened on Friday morning.

EFFECT OF BAPTISM SUBSEQUENT TO MARRIAGE

It is the accepted doctrine that legitimate marriage becomes a sacrament when both parties receive baptism. Supposing, however, that civil divorce intervened before baptism, can it be maintained

with Prümmer, *Theologia Moralis*, III, §650, that in this case, since there is no marriage consent virtually continuing, the marriage does not become a sacrament by the reception of baptism? (R.)

REPLY

Canon 1012, §2: Quare inter baptizatos nequit matrimonialis contractus validus consistere, quin sit eo ipso sacramentum.

Prümmer, *Theol. Moralis*, III, §650: Sin autem consensus in infidelitate datus *expresse revocatus est*, e. gr. per divortium civile, difficulter intelligitur, quomodo tunc tale matrimonium per baptismum amborum coniugum evadat sacramentum. Reciperent enim tunc isti coniuges sacramentum contra ipsorum voluntatem et intentionem. Quod quidem videtur non esse possibile. Praeterea causa efficiens sacramenti matrimonii est consensus contrahentium. Iam vero in casu revocationis talis causa efficiens deest. Ergo et desit sacramentum oportet.

It is assumed, in discussing this question, that there was a valid marriage contracted in infidelity, and that the Pauline Privilege is not being used. It seems to us that Prümmer's teaching is scarcely probable, and we have not found another modern author who puts the proposition as Prümmer does. In the past, when the identity of the contract with the sacrament was not clearly perceived, some used to require renewal of marriage consent at or after Baptism,¹ and many still refer to the marriage consent continuing virtually as the explanation of the process whereby a legitimate marriage becomes *ratum* by receiving baptism.

The correct doctrine, however, regards it as irrelevant whether the parties validly married in infidelity have revoked the marriage consent by divorce before baptism. For it is evident, on reflection, that if they are validly married they cannot revoke, since the contract is intrinsically indissoluble; nor can even the natural bond of valid marriage be dissolved extrinsically by the State.² The marriage bond, therefore, continues no matter how much the parties desire it to cease, and the most one can say about the civil divorce is that it is the canonical equivalent of separation. The valid marriage of all baptized Christians is a sacrament, and it does not matter whether the contract precedes or follows baptism; the teaching of St. Paul on marriage clearly applies to all the Christians he was addressing, without exception, and many of them must have been married before their conversion.

Accordingly, a writer such as Payen, who is experienced in all

¹ Cf. Joyce, *Christian Marriage*, p. 210.

² For the distinction between intrinsic and extrinsic indissolubility, cf. THE CLERGY REVIEW, 1942, XXII, p. 176.

marriage questions affecting the unbaptized, writes very differently: "Denique nihil refert consensum validum fuisse, ab una vel ab utraque parte, illicite et invalide seu inefficaciter, revocatum: baptizato utroque coniuge infideli, eorum matrimonium, *velint nolint*, crescit in sacramentum."¹ Similarly Cappello: "Dicendum materiam et formam consistere eisdem in consensu; porro consensus matrimonialis valide praestitus, adhuc perseverat, nec profecto potuit aut potest valide revocari, ob coniugii indissolubilitatem. Quare materia et forma, in ipso consensu coniugali existentes, revera adsunt quando coniuges baptizantur, ideoque per ipsum baptismum matrimonium efficitur sacramentum, quatenus consensus matrimonialis valide praestitus et adhuc perseverans, posita conditione baptismi a Christo D. requisita, fit statim signum efficax gratiae seu sacramentum."²

Our practice fits well with the theory, since married converts are never required to renew consent at the time of baptism; if they are validly married, the renewal of consent, even virtually or implicitly, does not in any way affect their status as married Christians, and therefore as having the sacrament of marriage from the moment of baptism. Payen gives some useful practical advice for the case of persons civilly divorced seeking baptism, and the difficulties existing in such instances are an added reason why the law requires all adult baptisms to be referred to the Ordinary.

REQUIEM INTROIT

Many missals give IV Esdras, ii, 34-5, as the basis of the Introit text. Since this book is not in the Douay Bible, it would be useful to have the reference. (H.)

REPLY

IV Esdras, ii, 34-5: Ideoque (ego Esdras) vobis dico, gentes quae auditis, et intelligitis: Expectate pastorem vestrum, requiem aeternitatis dabit vobis, quoniam in proximo est ille, qui in fine saeculi adveniet. Parati estote ad praemia regni, quia lux perpetua lucebit vobis per aeternitatem temporis.

III and IV Esdras, together with the prayer of Manasses, though not in the Douay version, are usually given at the end of the Vulgate with an explanatory note, as in the Fillion edition: "Oratio Manassae, necnon libri duo qui sub libri tertii et quarti Esdrae nomine circumferuntur, hoc in loco, extra scilicet seriem canonicorum librorum, quos Sancta Tridentina Synodus suscepit, et pro canonicis suscipiendos

¹ *De Matrimonio*, I, §§36 and 41.

² *De Matrimonio*, §35.

decrevit, sepositi sunt, ne prorsus interirent, quippe qui a nonnullis sanctis patribus interdum citantur, et in aliquibus Bibliis latinis tam manuscriptis quam impressis reperiuntur".

As in other liturgical texts taken from a biblical source, for example the reference to Tobias xii, 6, at the Trinity Sunday Introit, the sacred text provides the idea or the basis of the liturgical use, and the whole of this chapter II of IV Esdras is easily applicable to the liturgy of the dead. The Lord speaking to Esdras (vv. 1-32) encourages him with divine promises: ". . . dabo eis tabernacula aeterna, quae praeparaveram illis. Lignum vitae erit illis in odore unguenti, et non laborabunt, neque fatigabuntur. . . . Et resuscitabo mortuos de locis suis, et de monumentis educam illos. . . . Mortuos ubi inveneris, signans commendam sepulcro, et dabo tibi primam sessionem in resurrectione mea. Pausa et quiesce, populus meus, quia veniet requies tua." Following upon the words of Esdras given above we are given his vision of Sion: "Hi sunt qui mortalem tunicam deposuerunt, et immortalem sumpserunt, et confessi sunt nomen Domini; modo coronantur et accipiunt palmas. Et dixi angelo: Ille iuvenis quis est, qui eis coronas imponit, et palmas in manus tradit? Et respondens dixit mihi: Ipse est filius Dei, quem in saeculo confessi sunt. . . ."

The books of Ezra and Nehemias are usually referred to by us as I and II Esdras, whereas by I and II Esdras non-Catholics mean the Apocryphal III and IV Esdras.

ELEVATIO OCULORUM

The rubrics of the Missal occasionally direct the eyes to be raised to heaven, and *S.R.C.*, 22 July, 1848, asserts that at these times the celebrant is to look at the cross. May we conclude that this direction is *praeter* not *iuxta rubricas*? If the cross is not raised above the altar, does it suffice to look at the cross? (O.)

REPLY

Rit. Celebr. Missam, VIII, 4: . . . elevansque ad coelum oculos et statim demittens dicit: *et elevatis oculis in coelum*. . . . Cf. also XII, 1.

S.R.C., 22 July, 1848, n. 2960.3: Denegatur ab aliquibus ecclesiasticis obligatio Crucem adspiciendi dum a Rubrica sacerdoti celebranti iniungitur in Missa oculorum elevatio. Quidnam dicendum de huiusmodi opinione? *Resp.* Iuxta rubricas, in elevatione oculorum Crucem esse aspiciendam.

Caerem. Epp., I, xii, 11: Supra vero in planicie altaris adsint candela . . . in quorum medio locabitur crux ex eodem metallo, et

opere praeculta, ita ut pes crucis aequet altitudinem vicinorum candelabrum, et crux ipsa candelabris superemineat. . . .

i. The direction of the Congregatio of Rites is, as the reply affirms, "iuxta rubricas", since it takes for granted that the altar furniture will be liturgically correct, with the cross raised above the altar. It is, in fact, hard to see how, in these circumstances, it is possible to raise the eyes to heaven without at the same time looking at the cross.

ii. But if the altar is incorrectly furnished, with the cross placed, perhaps, below the level of the eyes, we agree with all the commentators consulted that it does not suffice to look at the cross, but that the eyes are to be raised as the rubrics of the missal direct. Thus O'Connell, *The Celebration of Mass*, II, p. 21; Aertnys, *Compendium*, §20; O'Callaghan, *Sacred Ceremonies of Low Mass*, p. 9.

E. J. M.

ROMAN DOCUMENTS

BOOKS PLACED ON THE INDEX, 1943 AND 1944

SUPREMA SACRA CONGREGATIO S. OFFICII

PROSCRIPTIONES LIBRORUM: Johannes Stephanos, *Christliche Einheit im Zeichen des Kreuzes* (A.A.S., XXXV, 1943, p. 25).

Ernesto Buonaiuti, *Opera et Scripta Omnia post decretum 26 Martii, 1924, usque ad 17 Maii, 1944, edita* (A.A.S., XXXVI, 1944, p. 176).

SWISS ASSOCIATION OF CHRISTIAN MOTHERS

LITTERAE APOSTOLICAE

PIA UNIO MATRUM CHRISTIANARUM, VULGO "BRUDERSCHAFT CHRISTLICHER MUTTER" NUNCUPATA, IN TEMPO ABBATIALI ENSIDLENSI CANONICE INSTITUTA, AD PRIMARIAE DIGNITATEM PRO OMNIBUS HELVETIAE DIOECESIS EVEHITUR. (A.A.S., XXXVII, 1945, p. 108.)

PIUS PP. XII

Ad perpetuam rei memoriam.—Nobis exponendum curavit Venerabilis Frater Sedunensium Episcopus, nomine quoque ceterorum Helvetiae Episcoporum, admodum in votis habere ut ad primariae

dignitatem evehere dignemur inter fines Helveticos Piam Consociationem Matrum christianarum, "Bruderschaft Christlicher Mütter" vulgo nuncupatam, quae sub patronatu Beatae Mariae Virginis Einsidlensis et Sancti Meinradi canonice erecta est in templo abbatiali Monasterii Einsidlensis ex Ordine Sancti Benedicti. Nam cum Mulierum christianarum Uniones, quae in dioecesis Helveticis exstant, usque nunc vel Primariae Unioni a Nostra Domina de Sion, quae Lutetiae Parisiorum anno MDCCCLVI constituta est, vel Primariae Ratisbonensi annis MDCCCLXXI-MDCCCLXXIII pro locis quorum maior pars incolarum lingua germanica utatur pariter constitutae, aggregatae sint; Praesulibus memoratis, ut Uniones mulierum Helveticae maiores in dies habeant incrementa ac simili quoque modo gubernentur, valde opportuna unius videtur nationalis Primariae canonica institutio intra ipsosque Helvetiae fines, cui omnes tum iam erectae tum in posterum erigendae Piae Uniones aggregari queant. Apostolicus autem Noster Nuntius in Helvetia, cum Nobis amplissime commendet eorundem Episcoporum vota, Nobis etiam testatur memoratas Mulierum christianarum Uniones eadem in Natione late esse diffusas, quae in Actionis Catholicae quoque Opera laudabiliter sollerterque incumbunt, sed ex nova nationalis primariae erectione pluribus exinde in locis, qui nunc consociationibus eisdem carent, alias sub eodem titulo eodemque cum proposito mulierum consociationes posse certe constitui cum magno religionis emolumento. Quae cum ita sint Nos caritate, qua urgemur, permoti erga Helvetiae mulieres christifideles omnes ad eorumdem spirituale bonum provehendum, precibus Praesulum quos memoravimus benigne annuentes, praesentium Litterarum tenore, Apostolica Nostra auctoritate, perpetuumque in modum, *Piam Unionem Matrum Christianarum*, vulgo "Bruderschaft Christlicher Mütter" nuncupatam, iampridem in templo Abbatiali Einsidlensi canonice institutam, pro omnibus Helvetiae dioecesis ad *Primariae* dignitatem evehimus; ipsiusque *Primariae* Unionis nunc per Nos erectae moderatoribus praesentibus et futuris ad Codicis Iuris Canonici normam impertimus rite sibi aggregandi facultatem omnes et singulas Pias Uniones, quae sub eodem titulo in ipsis Helvetiae finibus iam erectae vel in posterum erigendae sint, illisque communicandi Indulgencias omnes ac spirituales gratias ab Apostolica Sede *Primariae* eidem concessas sive concedendas, dummodo cum aliis queant communicari. Ad hunc igitur finem novae Nationis Helveticae Unioni *Primariae Matrum christianarum* Einsidlensi largimur omnes et singulas Indulgencias ac spirituales gratias, quae Decessor Noster rec. mem. Pius IX, die xvi m. Septembris an. MDCCCLXXIII, *Primariae Ratisbonensi* concessit, nec non eas quibus *Primaria Cracoviensis* gaudet ex benigna largitione Decessoris Nostri rec. mem. Pii Pp. X, die xxviii m. Iulii, an. MCMXIV data. Haec statuimus, decernentes praesentes Litteras firmas, validas atque efficaces semper existere et permanere, suosque plenos atque integros

effectus sortiri atque obtinere, ipsique Unioni Matrum christianarum Einsidensi sic in Primariam pro Natione Helvetica per Nos erectae nunc et in posterum amplissime suffragari; sicque rite iudicandum esse ac definiendum, irritumque ex nunc et inane fieri si quidquam secus super his, a quovis, auctoritate qualibet scienter sive ignoranter contigerit attentari. Contrariis non obstantibus quibuslibet.

Datum Romae, apud Sanctum Petrum, sub anulo Piscatoris, die XIX mensis Martii an. MCMXXXXIV, Pontificatus Nostri sexto.

A. CARD. MAGLIONE, *a Secretis Status.*

PARISH PROBLEMS

PARISH RETREATS

HERE was a time when in the mind of the average parishioner retreats were regarded as a mysterious spiritual luxury intended chiefly for clergy and nuns, but occasionally, by privilege, allowed to persons of means and leisure, as represented mostly by elderly gentlemen and pious spinsters. Retreats were indeed a luxury in that there were few retreat houses open to all-comers and that difficulties of travel and incidental expenses put them beyond the reach of Catholics from the less pretentious walks of life. The retreat movement, which in this country has developed in our own times, has done much to disperse mistaken notions and to remove the difficulties which made for exclusiveness. Retreats are now provided to suit the needs and means of all, and from all parishes nowadays many men and women, persons with no claim to religious or social distinction, just ordinary good Catholics, make a practice of going away for a retreat, even though it be but for a week-end, at least once a year. Nevertheless, these are only a sprinkling, a small percentage, and if a record were made it would be found that the total from any diocese is small compared with the Catholic population.

The explanation is, of course, quite simple. For the great majority a retreat away from home must always remain a practical impossibility: for persons in feeble health, for mothers of little children or large families from whom they cannot be spared for even a few days, for men and women whose hours of work are such that they can never make definite arrangements to be away for a week-end, for those whom harsh conditions of life have robbed of any inclination ever to tear themselves away from home and deep-rooted habits. Even among those who are unhampered by adversities and are comfortably placed

there are many who prefer to cling tightly to their customary surroundings from one year's end to another, and never go away. Their disposition is very human and worthy of respect. No good purpose would be served by trying to induce such individuals to make a break in their ways by going away for a retreat.

In common experience those who have once tried a retreat want to go again: they enjoy the rest, the change of environment, the chances of forming helpful friendships, and above all the refreshment and strengthening of soul. In order that those in our parishes who are inevitably precluded from sharing these benefits may have at least a taste, we should bring the retreat to the parish.

At once a protesting voice arises to enquire what is the difference between a parish retreat and a mission. Surely, one might argue, in the mind of the people the two are the same thing. In a mood of mystic poetry the reply might be that a retreat is the voice of the Lord whispering in the gentle breeze, whereas a mission is His law-giving voice proclaiming in the thunder and lightning of Sinai. A mission is a forceful movement, with a special eye on the slack and wayward, to stir up the whole parish; and to this end it is customary to beat up the whole flock with a campaign of house-to-house visiting. A retreat, on the other hand, is more like a refresher course for those good and faithful ones who by their unfailing loyalty, their generosity, their staunch attendance at Mass, their unobtrusive example, form the very heart of parish life. These devout followers listen patiently to their own pastor's sermons and instructions Sunday after Sunday, year after year. All the same, they like a fresh breeze and a change of pasture.

Having made a choice of a retreatant, the next thing is to advise him courteously but plainly as to what kind of treatment is expected. All those subjects which as students we were accustomed with smartness to describe as black moral should be ruled out. In the course of the year the faithful get, or should get, quite enough warnings from their parish clergy on such painful subjects as birth control, mixed marriages, and the like.

No doubt for the practical purposes of our weekly instructions it may be useful to proceed on the principle of assuming that our people are utterly ignorant of Christian Doctrine; but we need not bind ourselves to this as one of universal and everlasting application. It would seem never to occur to some of the brethren that many of their flock are just as much in need of guidance in the paths of spirituality as they are themselves, and equally find helpful enjoyment in solid meditations on spiritual subjects. A priest who undertakes to give a parish retreat will be well advised if he frames his discourses in such wise that they would do quite as well for a retreat to seminary students or novices.

This is not to suggest that he should refurbish and re-use the conferences which he delivered at his last retreat in the seminary or

the novitiate, but simply to remind him that even amongst the poor and uneducated there are persons striving to live intense spiritual lives who are quite prepared to be introduced to the deep things of God.

In introducing a parish retreat we may dutifully intend to give spiritual refreshment to the devout; but it would be a harmful mistake to let it be thought that these alone were expected to attend, as though it were a select affair. The appeal must be made to the whole parish. It will be found that many of the not conspicuously zealous, who might easily be scared off by the very word mission, will diligently attend, if only out of curiosity, and will show appreciation.

Parish retreats have their own peculiar attraction and are rarely unsuccessful; neither do they in any way detract from the value of that more spectacular but less frequent event, the mission.

J. P. R.

BOOK REVIEWS

John Henry Newman: Centenary Essays. Demy 8vo. Pp. 241. (Burns Oates & Washbourne. 10s. 6d.)

THE twelve essays in this book, edited by Father Henry Tristram, form together a remarkable piece of Catholic writing; and they do that in two different ways. In the first place they tell us, in comparatively small compass, a great deal about Newman; and mainly on points on which not enough has yet been said about him. Secondly they bring out very clearly the intimate connexion, indeed the fundamental sameness, existing between the problems which preoccupied Newman and to the solution of which so much of his great talent was bent, and the problems of our own day which are weighing on the minds of thinking and far-sighted Catholics.

Father Tristram's essay on "Newman at Prayer" is not only a moving portrait of the great Oratorian, but a penetrating study of his spiritual life, the basis of so much else that he did: full of suggestive thoughts and new approaches. One instance may serve to illustrate. The astounding thing in Newman's history, says Father Tristram, is not that he gave up his early Evangelicalism, nor that he became a High Anglican, nor even that he became a Catholic, but that in 1842, without guidance, experience or preparation, he began to live the extraordinary life of quasi-monastic discipline, and in some senses more than monastic discipline, with his few companions at Littlemore. The details of that life, of its routine and austerity, the account of his reading and of the authors whom he chose as guides, are intensely interesting and revealing. All this shows us Newman's Catholic mind

from a point of view too little dwelt on. Mr. Denis Gwynn gives a competent account of Newman's life, perhaps too deeply in the Wardian tradition with exaggerated accentuation of lights and shades. The integral Catholicism of Newman, however, is brought out in a masterly and penetrating essay by Dr. H. F. Davis of Oscott. Dr. Davis shows not only a wide and intimate acquaintance with Newman literature, but a happy knack of being able deftly, quietly, but inexorably to correct the misinterpretations and misrepresentations under which Newman's character and thought have fallen. "He must never be thought of," writes Dr. Davis, "as a great religious thinker who happened to become a Catholic. Still less was he a man of letters interested in theology. The whole of Newman's intellectual life was saturated with Catholicism." Not only was he completely won over to the whole Catholic philosophy; he was so radically Catholic that he could neither ignore, nor compromise with, the world. "His Catholicism was one which would not leave the world alone." Here in a single sentence is the key to Newman. No better short vindication of his integrity has been written. Similar to it, but in a different vein, written with the warm piety of a son rather than the cool detachment of a philosopher, having something of the depth and intensity of a manifesto, is the essay in which Father Vincent Reade explodes "The Sentimental Myth" of Newman.

Others among these essays deal with wider subjects *à propos* of Newman. Three are outstanding. In "Newman and the Modern Age" Mr. Douglas Woodruff not only gives us a wider glimpse than usual of his own deeply Catholic outlook, secure yet perturbed, but he has written a profound essay, of great importance today, on the very nature of religion and of its essential place in the very tissue of human existence. In writing of Cardinal Newman and Dean Church, Mr. Christopher Hollis not only discusses the tantalizing problem of the men who, like Church, failed to follow Newman, but uses the occasion to discuss in an essay full of epigrammatic touches the problem of apologetics and the approach to the non-Catholic. Mr. Werner Stark, too, has extracted from, or built up out of Newman's works, a remarkable study of the Catholic conception of society, whose conclusion is an echo of Dr. Davis—"he whom Catholics and non-Catholics alike have hailed as the greatest genius of Christianity since Augustine and Thomas Aquinas, can never be understood from a purely secular point of view. . . . Cardinal Newman's philosophy of history and society is, in the last analysis, an attempt to fathom the deep and sacred meaning of the glorious promise which the risen Christ left to his orphaned disciples: 'Ecce ego vobiscum sum omnibus diebus, usque ad consummationem saeculi.' " On that note should end any notice of this penetrating and satisfying book.

ANDREW BECK, A.A.

Nature et Spiritualité du Clergé Diocésain. By Gustave Thils. Pp. 415.
(Desclée de Brouwer. Bruges, 1946.) No price given.

THIS book, rich in doctrine and at the same time well furnished with practical applications, is addressed to the secular clergy or, as the author prefers to call them, the diocesan clergy. "Nous ne sommes pas mondains," he writes. "Le terme 'séculier' semble parfois l'insinuer. Ce rapprochement regrettable nuit d'abord aux prêtres, que leur mission apostolique sépare du siècle, radicalement, dans la vie comme dans l'esprit. Il nuit aussi aux fidèles, qui se font ainsi une idée inexacte de l'idéal qui anime notre clergé." However that may be, there is little likelihood that the term diocesan clergy will ever be generally used, and Dr. Thils himself acknowledges, at least by implication, that it has its drawbacks when he adds with haste that "diocesan" is not opposed to "Roman". But let us say at once that nothing is further from the author's intention than to make idle comparisons between世俗s and regulars; if he objects to the designation of secular it is to emphasize that the activity of the priest in the world can only be truly priestly and fruitful when it proceeds from an inner life which is entirely detached from it.

Dr. Thils' work is not directly an exhortation to his fellow-priests. It is something more valuable and more effective than that. Its purpose is rather to set forth systematically the doctrinal basis in which the functions of the priestly life are rooted, and which, deeply and constantly reflected upon, must serve better than any periodical admonitions to maintain the priestly spirit. The reader is invited first to consider the diocesan priesthood in its first members, the apostles, the first disciples of Christ, and to see their model in the secular priests who were formed by the direct training of the High Priest himself; true *apostles*, that is, men endowed with a divine mission and fully and unceasingly conscious of it; *witnesses*, teaching what they have seen and learned in the contemplation of Christ; *servants*, completely devoted to the work which the Master has committed to them; *co-operators* in the work of salvation, fulfilling the threefold task of the priest of Christ: *ministerium, magisterium, regimen*. Above all we are asked to consider their spirit; not only the qualities which are required in God's ministers, as enumerated in St. Paul's exhortations to Timothy and Titus, but also, and especially, the source from which all apostolic zeal must spring: loving and complete abandonment to the person of Christ; "*relictis omnibus, secuti sunt eum*". There follows an exhaustive study of the Pontifical, that most precious source of doctrine on the priesthood, which contains the most ancient exhortations made by bishops to their clergy at the moment of ordination. The priest is then shown successively as head of his congregation, teacher of his people, minister of grace to them, and offerer of their sacrifice, fulfilling these

functions in virtue of his priestly "character", of which Dr. Thils gives us a penetrating and useful study. The first part of the book concludes with an important chapter on the contemplative spirit which gives its soul to the priest's apostolate.

The second part is devoted to a technical consideration of the type of spirituality which is proper to the secular priest. *In actione contemplativus* is the ideal; the priest's life must be a mixture of the active and the contemplative, marked and particularized by the sanctity which is proper to Christ's redemptive instrument. Briefly, the model of the secular priest is none other than the Word Incarnate himself in His public life. The priest is Christ's instrument working in the midst of the world, in activity manifold but in purpose always redemptive, and ever adapting himself to changing needs, according to what Dr. Thils calls the "sage modernité" of the Church. A valuable book which, if it demands close study, will amply repay it.

G. D. S.

St. Philip Neri. By Doreen Smith. Pp. 88. (Sands. 6s. 6d.)

THIS book supplies the want of a short life in English of St. Philip Neri. It is a splendid biography, brightly and charmingly written, and full of good sense. St. Philip grows and lives in its pages, a man among men and youths, human to the core, yet entirely supernatural in his straight vision of eternal values, in his simplicity, joy and courage, but above all in his all-embracing charity. Miss Smith emphasizes his modernity. He lived in a materialistic age very like, or even worse than, our own; and he plunged into it to bring Christ to it, with an outlook and an adaptability that make him in a way a forerunner, or, better, a founder of the lay apostolate and Catholic Action. "It is curious," writes the author, "on considering his character and attitude to life, to see how *modern* he is, an attribute which he shares with certain other saints, such as the great Teresa of Avila, whom in many ways he resembles. Were Philip amongst us now, during our present fight for Christian civilization and decency of living, how clearly we could visualize him flinging himself into it all, preaching to the Forces, sitting in his confessional at all hours of the day and night, going down into the shelters with a joke for everyone and—can we doubt it?—gathering there a harvest of souls who probably have never heard the name of God except as a curse. During bad air-raids he would be amongst the first to take 'fire-watching' duty, turning even that unpleasant job into something of a 'lark'—how perfectly he would fit into it all!" This is certainly a Life to possess and to study. It should do much good, not only in popularizing a saint who is in many ways so imitable, but also in inspiring earnest men to follow his example.

J. C.

The Interior Castle or the Mansions. By Saint Teresa of Jesus. Done into English by a Discalced Carmelite. (Sands. 8s. 6d.)

The Interior Castle is St. Teresa's spiritual autobiography, written to teach her daughters the part God would play in their prayer if they were faithful. "I know very well," she wrote, "that it is of importance to you that I should explain some interior matters as clearly as I can, for we constantly hear how good it is to pray, and our Constitutions prescribe so many hours of prayer, but we are only told what we can do for ourselves, and little is told us of what God works in the soul." The Saint laments her ignorance, lack of mental training and want of skill in expressing her meaning; but such is her soundness of doctrine, sublimity, psychological insight and richness of imagination that the Carmelites of Paris, who edited her complete works in French, do not hesitate to claim her as "the writer most gifted with personality produced by the Spanish genius and perhaps by the Latin genius". For proof of this they point to her "brilliant faculties, exquisite sensibility, surprising philosophical intuitions, a steadiness of gaze which enables her to plumb the depths of man's soul, to discover its hidden springs and to analyse its most secret workings, and, lastly, a rare good sense allied with a frankness and good grace which enchant and captivate us".

The present translation has been made from the best Spanish text, edited by F. Silverio de Santa Teresa, O.D.C., and published at Burgos in 1917. The anonymous translator received much deserved praise for her version of *The Way of Perfection* three years ago. Her new effort does not fall short of the merits of its predecessor. She has this time added a useful index.

J. C.

Sermon Outlines. By the Rev. Wm. R. O'Connor. Pp. 133. (Newman Bookshop, Westminster, Maryland. \$2.25.)

THE word "outlines" does less than justice to the author of this admirable work, which consists of sixty sermons for the Sundays and Holy Days of the year, each address running to about a thousand words. If the publishers are to be believed, preachers are "print shy" regarding their sermons; and Dr. O'Connor is no exception. His bishop is mainly responsible for the appearance of this publication. As soon as it was produced every priest in the diocese of Camden, U.S.A., received from His Lordship a copy of the work. It would be difficult to give any book a higher recommendation than that.

Although the author is dealing with pulpit themes which are all more or less familiar, he does so with unexpected originality. His addresses are for present-day congregations, and they are pointed with verbal illustrations and allusions in full accord with the modern outlook. The events of our own time are used with revealing effect, as,

for instance, when Dr. O'Connor applies to the subject of the Eucharist our former prodigality and our present careful "gathering of the fragments". Occasionally he puts into a sentence an uncommonly arresting idea: "Today the man who is able to feed the multitude is their leader." His plan of preaching is to give to his listeners the unalterable teaching of the Master, but in a way that brings home to them the truth of its belonging to their own day every bit as surely as it belongs to the first days of Christianity.

The clergy as a body are, with good reason, suspicious of sermon books, but this one will dispose of the fears of even the most sceptical. Few priests seem able to find sufficient time to prepare their work for the pulpit, and any constructive help is a boon. One of themselves, after careful reading of Dr. O'Connor's book, unhesitatingly recommends it as of genuine assistance in what is for many priests the most exacting of all their labours.

L. T. H.

CORRESPONDENCE

CANONIZED BISHOPS OF HEXHAM

(THE CLERGY REVIEW, 1946, XXVI, pp. 27-8)

The Rev. C. A. Bolton writes:

As a frequent pilgrim to Hexham, I should like to comment very briefly on some points concerning Hexham in Fr. Brodrick's account of St. Aelred. I was under the impression that the connexion of Hagustaldensis with Halgut or holy stream was no longer admitted. Hagustaldes is certainly the oldest form, and this is derived from the Old English *hagusteald*, warrior. The original name was *Hagustaldes ea* or warrior's stream, later changed to *Hagustaldes ham*, whence Hexham is derived.

Fr. Brodrick says that five of the Hexham bishops were canonized. The writer on Hexham in the *Catholic Encyclopædia* affirms that of the eleven successors of St. Eata six were saints. These were: St. John of Beverley, St. Wilfrid, St. Acca, St. Frithbert, St. Alchmund, and St. Tilbert. In the choir of Hexham there are, as I have already pointed out in your pages, mediaeval paintings of seven saintly bishops of Hexham, but among these paintings the figure of St. Cuthbert replaces that of Tilbert.

Fr. Brodrick replies:

In reply to Father Bolton's courteous comments I beg to say that I know nothing about the science of English place-names, except that

it is like William James's description of a baby's consciousness, "one booming, buzzing confusion". I took my Halgut from James Raine, the Secretary of the Surtees Society and Editor of *The Priory of Hexham*. Having looked up a few Anglo-Saxon dictionaries, I still think that his "holy stream" is as good a guess as Father Bolton's "warrior". Hexham, says Raine, is not derived from Hagustaldes at all, but from the Hextold or Hextild, "another brook on the west side of the town now called the Cockshaw burn".

Secondly, what authority has Father Bolton for his canonization of Bishop Frithbert? Bishop Challoner, in his highly undiscriminating and all-embracing *Britannia Sancta*, knows him not, nor is there any mention of him in Thurston's edition of Butler's *Lives*. He figures as a bare name in Symeon of Durham and Richard of Hexham, but they say nothing about a cultus. The fact that St. Aelred discovered his bones and rejoiced over them proves exactly nothing. The writer in the *Catholic Encyclopædia* claims six saints, right enough, but is able to mention the names of only four.

ORDO ADMINISTRANDI

(THE CLERGY REVIEW, 1946, XXVI, pp. 42-3)

Fr. H. McEvoy, S.J., of the Church of the Sacred Heart, Edinburgh, writes:

With reference to the answer on the above subject in THE CLERGY REVIEW, your readers may be interested to know that there is in the library here a copy of which the title page runs: "Ordo / Baptizandi / aliaque / Sacraenta / Administrandi / et / Officia quaedam ecclesiastica/ rite peragendi/Ex Rituali Romano jussu Pauli Quinti/edito, extractus/Pro Anglia, Hibernia, & Scotia. Permissu Superiorum. (Woodcut Jesuit emblem.) Londini/Typis Hen. Hills Regiae Majestati Pro/Familia & Facello Typographi/M.DC.LXXXVI."

An interesting account of this, and of foreign printed books for use in this country, may be found in *English Prayer Books*, by Stanley Morison (Cambridge, 1943), pp. 65 ff.

Canon Mahoney observes:

Readers interested in these rituals will find a description of the 1610 book in this REVIEW, 1939, XVI, p. 125. Mr. Morison's work is an admirable study of the subject, including Catholic and non-Catholic books; it was reviewed by J. D. C., 1944, XXIV, p. 142.

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